

श्री वीतराग-परमात्मने नमः

THE RIGHT DIRECTION OF REAL PROGRESS

A COLLECTION OF SERMONS OF
HIS HOLINESS ACHARYADEV SHRIMAD
VIJAYARAMCHANDRASURISHVARJI

Translated into English

BY

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Secretary,

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PREFACE

His Holiness Acharyadev Shrimad Vijayaram-chandrasurishvarji holds a unique place in the Jaina Swetamber Murtipujak fold. I have had the good fortune of coming in contact with this great soul since the year 1936. Ever since that time, I have felt that the sermons of His Holiness, if rendered into English, would help many from amongst the educated classes who keep aloof from religion, to understand its deeper significance and why it is so essential in life. I now consider myself fortunate in being able to render some service in this direction. I, therefore, feel great pleasure in presenting to the reader these English versions of His Holiness's sermons.

The sermons selected for the purpose of this book are entitled 'Know the Self,' 'The Great Purpose of Human life,' 'Purification of the Soul,' 'The Means of Happiness,' 'The Way to Peace,' and 'Whither Progress?' Of the six, the first five are published in the Gujrati Volume "Disha Sookhan" and the last one in the issue of the Gujrati Weekly "Shree Jaina Pravachan," dated the 20th December, 1936, by Shree Jaina Pravachan Karyalaya of Ahmedabad. The English versions though not literal in translation substantially reproduce the Gujrati originals with necessary omissions and additions at certain places. While I have striven hard to make

the versions as faithful to the originals as possible, I must confess that it is difficult to produce an exact replica of the elegance, beauty and charm of the originals through the refractory medium of a foreign language. It is possible that despite best care, errors here and there might have unconsciously crept in the versions or that I may have failed to bring out the full import of His Holiness's ideas at places, for which I hasten to tender my sincerest apologies to His Holiness.

Though the sermons selected in this book are of a general nature, they are laden with the fragrance of pure religion and press home the conviction that religion is the sheet anchor of the soul and the only refuge of man. The essence of the teachings is that progress which leads the soul towards perfection is 'real progress,' and the right direction of real progress lies in the shelter of religion. The book is hence entitled "The Right Direction of Real Progress."

His Holiness Acharyadev Shrimad Vijayaram-chandrasurishvarji embraced the life of holy renunciation at the early age of 17 in the year 1913. By his holy conduct as well as by the rare powers of his oratory ever since His Holiness began career as a preacher in the year 1919, His Holiness has waged a ceaseless war against worldliness (Samsara). His Holiness must have delivered till now not less than seven thousand sermons in different parts of the Bombay Presidency, Malwa, Marwad, and Kathiawar. Eminent non-Jaina scholars have paid high tributes to His Holiness's erudite scholarship, brilliant powers of speech and saintly life. His Holiness usually

delivers sermons in Gujrati and in Hindi if and when necessary. His Holiness's style is both easy and homely and has a charm of its own. The exposition of His Holiness is so lucid that deep truths of religion become understandable even to laymen. The words of His Holiness keep the hearers spell bound and like darts from an arrow find a sure lodgement in their hearts. His Holiness propounds his view point with masterly logic and answers questions on the spur of the moment with an ease that compels our admiration. But the magnetic influence of His Holiness's speech is such that while we listen to it, we feel uplifted above worldliness and seem to hear from within the plaintive cry of the prisoner to be free from the shackles of Karma. When pedantic savants and reformers decry the path of renunciation as a cloistered virtue, His Holiness is at his best and words then come flamingly from his heart like leaping sparks and burn deep into us the conviction that the path of renunciation is the best path for the purification of the soul, even though one may not have the capacity and courage to embrace it. The sermons of a Jaina saint are not intellectual feats for show but are the means to deliver man from the base delusions of self and pleasures of the senses and to bring him to the path of the spirit. To render, therefore, into another language the works of such a lofty soul as His Holiness is not enough. The true purpose of life is served only when the teachings of such a lofty soul are woven into the web of one's life.

It gives me great pleasures in acknowledging my thanks to Mr. D. V. Kelkar for going through

the English versions and for his many helpful suggestions. My thanks are also due to K. V. Acharya, M.A. for his ready assistance whenever required.

233, Shroff Bazar, }
Bombay, } CHUNILAL VRAJLAL MODY.
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CHAPTER I.

KNOW THE SELF

Life and matter are two principal substances in the Universe challenging the human mind. Of the two, man worships the majesty of matter, dazzled by the glitter and glamour of its properties. But he is quite indifferent to the soul, which is what really matters and which is the real mainspring of all happiness, peace and delight. Such indifference is due to the ignorance about the nature and the attributes of the soul. Our object today is, therefore, to comprehend these things. The founders of different systems of thought have dealt with the subject of the soul in varying degree. The day we shall become conscious of the soul and its qualities, we shall experience bliss ineffable, joy unspeakable and peace that passeth understanding. If all awaken to the presence of the embodied soul, the strife that stalks the world will disappear in no time.

Self-realisation should, therefore, be the goal of human life. It will, however, be possible when a passionate yearning to apprehend the qualities of the soul and the ways and means of their development pulsates through the whole

This sermon was delivered at Shree Mahavir Jain Vidyalaya

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being. But it will not dawn too soon. Self-communion, with a mind detached from worldly things in the company of a wise religious teacher even for sometime during the day, is an essential step in this direction. This process will gradually enable a seeker to catch a glimpse of the reality within. It is an accepted fact that "Body is not soul." Soul is a substance, invisible and different from the body. It goes away leaving the body behind, when the sands of life have run out. Soul, this world and other worlds are matters which can stand the test of intellect and reasoning. What accounts for differences in persons born at the same moment—one born in a high family and the other in a low family, one of a dull mind and the other of a sharp mind, one having faculties fully developed, and the other taking years to develop them? How shall we explain these inequalities? Surely, past actions, past associations and past materials have their hand in fashioning this end. It is an undisputed fact that body is not soul and consequently its functions are different from those of the soul. The engrossment in pursuits of bodily needs all the twenty-four hours of the day will spell ruin to the owner of the body. It is our positive experience that one has to leave the body behind willy nilly. To disregard this experience, is to court certain disaster. The greatness of human life spoken of by the great thinkers of the world lies in the realisation of the soul. What a great misfortune it will be, if we fail to accomplish this supreme end within the allotted span of life!

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Human life is the only life which affords the scope for the proper use of one's powers of discernment, knowledge and intellect. If this splendid opportunity is lost in this human life, it will not recur in any other form of life. The understanding of the nature of the soul and its qualities, is an essential pre-requisite for the proper fulfilment of duties. The day all will understand their duties, all dissensions will automatically disappear. Such an understanding is lacking, because the soul is forgotten. The thought that "I have to go away leaving the body behind," which should keep on burning bright, is extinguished. The anxiety for the future has become extinct and in its stead the care of the mere present is holding its sway. All philosophers ordain not to mind the hardships of the present for the sake of future happiness. The absorption in the mere present obscures the powers of discernment. Whatever be the position in the present, the thought of the future should be our guiding star. Has not a merchant to undertake risks for future gains even in worldly matters? In which affairs remain enveloped all the faculties of his mind, speech and body all the hours of the day? The adherence to the mere present, leaving aside the consideration of the future, is likely to lead to deviation from the path of duty, with its concomitant evils.

Is it not a fact that anxieties, false conjectures, unlimited mental and physical worries and botheration are afflicting the soul in the present, despite its infinite powers? For deliverance of

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the soul from this affliction, the thought of the future and foresight would be necessary. The consummation of human life does not lie in the endeavours for securing daily necessities, such as, to feed the belly, to nourish children, to find out where to sit, to stand, to sleep. Brute creation also possesses those desires in common with man in a more or less degree. Even worms make their abodes, collect their daily necessities and run away from danger. Similarly, if men conjure up their prosperity, pleasure, heaven and salvation in worldly things, then the best of scriptures would be a burden to them. The goal of people of such a frame of mind is happiness in the mere present. They will feel happy, if they find scriptures, advisers, well-wishers, and friends that will help them towards this end. If any one queries them, "Brothers, what next?" They would at once retort, "Why did you disturb us in the midst of our mirth? Why did you raise this spectre of the future while we were engrossed in pleasures?"

The consideration of the problem of the soul is looked upon as a botheration and as a weakness. This attitude has created an aversion to listening to one's drawbacks and has thus banged the doors against cultivation of virtues. Vanity has weaned people away from the companionship of wise men and the talks on religious matters. Shall we improve if we listen to our failings or to our praises? The situation has come to such a pass that nobody likes to listen to one's drawbacks. Everybody feels it as a kind of oppres-

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sion. But when there will be self-consciousness, we will feel grateful to our fault-finder. There is no dearth of people in this world who will praise our real and feigned virtues. They say, "Let them fall in a ditch. Why should we incur their displeasure?"

Question :—Who will show faults at the risk of being called a liar ?

Is it not the mother who gives bitter doses of medicine to the child, even receiving in return blows, ill-treatment and abuses ? But she bears all these joyfully. Her sole anxiety is to make the child swallow the curative medicine any how, as on it depends its life. Similarly, only a well-wisher will show faults at the risk of incurring displeasure. When you will come to regard your critic as your well-wisher, you will be able to overcome your faults. To attain this stage, self-introspection and the inclination to hear one's faults are necessary. These will stimulate the necessary inquiry after truth. The conviction will then grow that for improving the soul, eradication of faults is essential. When such a feeling will arise, you will feel gratitude, respect and reverence towards your fault-finder.

The consuming desire for the ministration of the bodily wants has made man oblivious of the well-being of the soul. The body is the cynosure of all eyes. It has become the centre of all efforts and affections. At the slightest uneasiness in the body, the help of a doctor is at once requisitioned.

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If the doctor diagnoses the disease as a serious one, and enjoins abstinence from drink and pleasures and relinquishment of the mad rush after the desires of the senses, his instructions are carried out to save life. Everything is being done for the sake of this body. Why? Because you believed it to be your own! You identified your prosperity with its own. But wise people say, "The body will one day fall, however, well you may preserve it." It is certain that one has to go away leaving the mortal coil behind. If you have got over its attachment, you can leave it willingly. Otherwise much against your desire, you will have to leave it. Yet, do you exert yourself for the protection of the soul as you do for the body? There is so much care shown for remedying diseases of the ephemeral body but not for those of the soul. Will you not require a doctor to save the soul, which is everlasting, from the impurities which are defiling it? You control the palate at the behest of a doctor. Will it not be necessary for putting forth greater exertions for eradicating the diseases of the soul? No. But these exertions are necessary. My object is to direct you to this path. There are schools and colleges to teach you the arts of the world, there are people to look after your health and advisers to guide you in matters of business and worldly affairs. If you are exerting less in these matters, it is not for want of circumstances, but for want of expected gains. You spend your energy, knowledge and skill after gold and gain. You have time-tables, up-to-date books and friends to help you to further

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this end. But have you ever kept a record of virtues and vices ? Is there an excess of good or evil, charity or plunder, in your life ? Do not charge me with having called you all robbers. I say it for your own welfare, to help you to remove vices, if any, and to put you on your guard against acquiring new ones. If there are none, it would please me most. But I will not shirk my duty. Can you tell me whether there is a preponderance of good or evil, forbearance or intolerance, attachment or self-abnegation, in your life ? Have you pursued evil ways by succumbing to the temptations of the senses or saved yourselves from floundering into this quagmire by subduing them ? A poet has said, "A man without knowledge is like a beast, just without horns and a tail." The object of the poet is not to insult or abuse mankind. His object is to make you realise the dignity of human life, and the nature of the self so that you may guard against degrading yourselves to the level of beasts. That is his only object. There is little hope of improvement, if you do not feel grateful towards your fault-finder.

Misery and discontent are liked by none. All are in quest of prosperity, happiness and wealth. But these are not commodities which can be had for asking from the market. For this purpose, the pitch of effort should be in consonance with the needs of the ideals. Diamond necklaces, family members, wealth and corn will not buy you peace at the time of death. What is it that

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will save you from depression and keep you in good cheer in adversity ? A poet says :—

“ धर्मस्य फलमिच्छन्ति, धर्मं नेच्छन्ति मानवाः ।

फलं पापस्य नेच्छन्ति, पापं कुर्वन्ति सादराः ॥ ”

Man wants fruits of religion but not religion itself; he does not want fruits of sin but does sin merrily.

The desire for happiness, wealth and prosperity which are fruits of religion, is common to all. But if people are asked to follow religion, various pretexts, such as, ill-health, adverse circumstances, want of time, etc., will be held out. If a man is polite, he will excuse himself under the plea of laziness. But the rude and the scoffers of religion will say quite something else. Nobody desires at heart intranquility, misery and torment, which are fruits of sin, but there are few heroic souls who love to hear talks of renouncing it. Man wants fruits of religion but not religion itself. Though he does not want fruits of sin, he abhors the very thought of renouncing it. How can there be peace and happiness in such an unhealthy condition ? People do not want mental and physical worries, at the same time, they will not give up the maddening pursuit of worldly goods, which is their generating mother. Pursuit apart, they will not give up clinging to hopes of gain. Hopes apart, some of them will neither feel compunction nor shame in extolling immorality perpetrated in their pursuits. They will, on the contrary, even boast of their cleverness and tact in evading its detec-

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tion. If we say to them "For what all this?" They will resent and answer, "Be away, what do you understand? You should not intermeddle. It is alright, you said once. But if you say it again, you will not be respected." My good sir, look at the result of this attitude. Sinfulness has increased gradually. Falsehood, prevarication in trivial matters, avarice, temptation, attachment, desires for the gratification of the pleasures of the senses—all these feelings have grown up into trees from mere seedlings. You don't want fruits of sin, yet do sin merrily. The result is that the dread of sinfulness has vanished. There is no flinching back, even though a trifle self-interest means enormous injury to others. How can there be love for religion so long as there is no fear of sin? How can we expect influx of good thoughts where dread of sin is dead? It is our common experience that purity of life is gradually degenerating. Pure thoughts are gradually ebbing away. What is the reason that these sentiments are gradually dying out? Purity of conduct is becoming rare; without purity of thought, discernment is not possible; without discernment, right and wrong cannot be distinguished; without that, lower desires cannot be conquered. Without their conquest, real happiness is not possible.

Look at the lives of persons who dedicated themselves to religion! How much did they tread in fear of sin? It was their constant thought that "I should injure none and do wrong to none." Our life should be woven with the following four noble virtues, if we desire spiritual growth and expansion of the soul. A man

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whose life is adorned with these virtues, is sure to fear sin and be a votary of religion. These four virtues are: (1) Good-will, (2) Joy, (3) Compassion and (4) Tolerance.

FOUR GREAT VIRTUES

Good-will (मैत्री):—Nobody is my enemy in this world. If there be any, I wish him well. Good-will, thus, means consideration for the good of others. A soul who thinks good of others will revolt against himsa, falsehood, stealth, unchastity and possessions. Himsa, falsehood, stealth and unchastity involve pain to others. Similarly, can there be acquisition of materials without causing pain to others? A man who is overbrimming with the feeling for the good of others, will be shocked at any of the five sins. It is obvious, it is not possible to practise this virtue of goodwill properly in the conduct of life, without being entirely free from the sins of himsa, etc. Complete avoidance from sin is not possible in a householder's life; yet one should strive after this ideal. A householder, even if he is constrained to punish a wrongdoer, shall do so without malice. He shall punish the delinquent in order to improve him. It should be the constant endeavour of the man, who possesses this virtue of good will, to remain aloof from these five vices which involve pain to others.

Joy (प्रमोद):—To rejoice at the sight of virtue in any person, even in an enemy. To wish for development of excellence or virtue in others. This is the antithesis of envy, which is a very

common failing, and against which one can never be too careful to guard oneself.

Compassion (करुणा) :—To feel compassion towards a man who is devoid of virtues or is full of vices or is otherwise in trouble. To redeem a man from vice and lead him to a path that helps forward the well-being of the soul is compassion. Real compassion is compassion for the soul. It is called Bhava Daya (भाव दया). To label this active Bhava Daya as inert compassion is to betray ignorance of the real nature of compassion. Bhava Daya is much superior to Dravya Daya (द्रव्य दया). Bhava Daya is a sovereign remedy for the ills of attachment (राग), aversion (द्वेष) etc., that are afflicting the soul. Dravya Daya is an expedient and at the most provides a temporary relief of physical wants. Persons filled with Bhava Daya are deeply moved at the condition of creatures that helplessly wander and suffer in this Samsara, as a result of the subjection to the senses and passions. Jain Munis are votaries and donors of Bhava Daya and Bhava Daya alone. But the position of a householder stands on a different footing from that of a Muni in this regard. His duty does not end with Bhava Daya. He should evince Dravya Daya according to his means in the practical conduct of life as enjoined in the scriptures. He should strive as lies within his powers to help those that suffer but in a manner as may not affect or be in conflict with his duty to his soul. To observe this virtue of Dravya Daya, it is utmost necessary that he should give up greed and cultivate generosity.

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How noble is this virtue of compassion ! The heart of a man, who has developed this virtue of compassion, will overflow with the milk of human kindness at the sight of a person wanting in virtues or of one who is in distress. Such a man will exert all the means for eradicating faults in others. He will even be provoked at a man, if he thinks he can so improve him. What will a real mother, a dear father, or a faithful friend do, if they find a patient taking a thing which is forbidden by the doctor and is likely to harm life ? They will not allow him to take it, snatch it away if taken, and if swallowed in mouth, will take it out by opening the jaws awide. Is this an act of kindness or unkindness ? The good of the patient lies in denying him the desired thing. But presentation of the wanted object out of feeling for the patient's wail will be an act of unkindness rather than of kindness. Similarly, a really compassionate man, though he is peaceful and harbours no ill-feeling or dislike towards any creature, will be provoked or even get wild out of compassion, if the occasion so demanded. A belief is being instilled by an insidious propaganda that there could not be compassion or the feeling for the good of others where provocation is manifested. Such a belief is erroneous and its propagation needs to be combated.

Tolerance (माध्यस्थ) :—A man of compassion strives his best to improve the wrong-doer. But if he finds him incorrigible, he will be charitable to him and leave him to his fate, as enjoined

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by the scriptures. For his sake, he will not harm his self.

What will be the attitude of a man who has developed the above four virtues towards himsa, falsehood, stealth, unchastity and possessions (covetousness) ? It may not be possible for him to give up all these five vices. But he will believe that these five vices are serious obstructions in the growth of those four virtues. When will fragrance flow from life ? When will the soul be helpful to mankind ? He can only render real service to humanity, who is free from the association of these five vices. The contact of these five vices contaminates the soul. All founders of different systems of thought have preached renunciation of these five vices for the good of the world. But these teachings reveal a wide disparity which is possible to understand, when one feels the dread of sin and a consuming desire to comprehend the real nature of religion. Scriptures proclaim that an emperor or an overlord of six kingdoms is unable to enjoy even a fraction of the bliss, which even a pauper saturated with these four virtues is experiencing.

All my efforts, therefore, are meant to help you to free yourselves from the fascination and bondage of outward things and to make you realise the nature and the infinite potencies of the soul. But of the two principal substances—life and matter—you feel great attachment towards the latter and consider it the only fountainhead of happiness. You feel sorrow at its

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loss and delight at its acquisition. So long as this disillusion persists and the entire life is passed in the anxiety of acquiring and preserving earthly goods, realisation of the right path would remain a distant goal. If anybody asks you, "What did you achieve in life?" you can at best point out some bungalows, business concerns in America and Japan or managements of limited companies. But what of your soul? Does the happiness of life lie that way? Is this the summum bonum of human life? No spiritual legacy for heirs to follow! If they have any discerning powers, they will also ask, "What legacy have our elders left for us!" What is the duty of elders towards their children? An elder has to see that his child grows in virtues and does not acquire a single vice. If a thorn enters the foot, a man will try to draw it out by a sharp needle, failing that by a surgical operation. But for what? He wants to guard himself against contagion. When a little thorn, if it remains in the body, affects the entire system and even takes life, what will happen to a soul sullied by a thousand and one sins? Have you ever tried to root out your defects in the way of a thorn? Do you believe on others' testimony or by actual test that poison takes life? Experiments of sin are not worthwhile. There could be no experiments of life destroying things. These are to be accepted on the advice of wise men. Can a pupil learn any day if he refuses to accept the form of number 1 from his teacher? Could he have ever progressed to this stage, if he accepted only what he believed? It is a general sentiment to believe others in

worldly matters, and to consider scriptures and wise people as humbug. The result is that you parted company with good people and gave up the study and digesting of scriptures and in their place acquired tact and skill in the acquisition of wealth and things appertaining to pleasures of the senses. You spend five to six hours for a salary of twenty-five to fifty rupees. But would you not spare any time for the good of your soul ! When you need to cultivate politeness and subordination for earning a paltry income, is it not all the more necessary to seek control and guidance of somebody for the welfare of the soul and for developing its infinite powers ?

The situation today is that God is considered merely a statue of stone, a religious teacher a nonentity and religion a relic of the past. Can all things of the world give protection to the soul ? There is readiness for the study of the things of the world from the cradle to the grave. When will you begin study of the soul ? How did you prize your soul and its powers ! After going home from here, you should think, "What did we do for our soul?" And if you have faith in any such thing as soul, you will experience an exhilarating sensation. It has become a fashion of the day to decry these things as puerile and of little or no benefit. Talks of the acquisition of kingdoms, wealth, prosperity and riches are preferred. It is not a hard task to exact worship or sacrifice from the world by dangling before its eyes allurements of pelf and pleasures. It reflects no credit to make the

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world tread the path which is dear to its heart. In matters of religion and God, people say, "Stop these empty disputations, leave them to old people." I ask you, "Does death come after old age or even before that?" You know that death might claim its victim in the womb of the mother—at the time of birth, at any age at 5 or 25. None can say when? Death gives no previous notice. In this age, there are such diseases, that a man of sound health dies of heart failure. There are so many dreadful diseases, not heard of before. In such circumstances, is it not foolishness to defer the thought of religion for to-morrow? It is to be remembered that the wheel of fate is whirling. We do not know who will be its victim and when. Keeping this in view, we should strive to be free from the sins of himsa etc., if not wholly all at a time, at least gradually. You can meet death calmly, when you have a sound backing of moral life! It is good to be clever but not senseless. Who does not fear death? Good souls do not fear death, because they have injured none and thought ill of none. Consequently, they have faith that they will not meet with evil in future life. But to remain immersed all the time in sin and to say we are fearless will not mend matters. Atheists might say of being fearless in sin, but those who believe in the soul and the other worlds cannot echo their refrain. Fearlessness is a virtue, but not in sin. It is, therefore, necessary to understand the implications of the words, fearlessness, gentility, for giveness, contentment, etc.

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The study of the matters regarding the soul is essential for culture. But what is culture? Not crookedness but straightness. Culture means to be straight, simple and frank, to remain under control while under training like flour which is being kneaded. Control moulds and forms man. A wild horse, however handsome and tall, will create mischief in the town, if brought without being properly bridled. Similarly what control is necessary for man? The control of a religious preceptor and the considerations of "What am I?" "What are my duties?" To turn away from matter and to work for the unfoldment of the latent powers of the soul under the control and guidance of a wise religious preceptor is the path of real peace. The path of real culture lies also this way and it is that which makes a man in peace with himself.

How does it harm us, if you do not accept what is good and relinquish what is wrong? Irrespective of your applause and abuse, we must bring to your notice things which defile life even if they be unpalatable to you. If you accept and follow this advice, it will do you good. If you take it in bad light, the responsibility is yours. We will not be overawed by you, and forsake our duty. We have only to see what you are. You are engrossed in the pursuits of self and the pleasures of the senses and contaminated by their contact. To secure your release from their clutches is our aim. Our labour is not lost, even if you do not desist from the temptations of the flesh, flesh that rages and riots. But on no account shall we

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shrink from our duty, so long as we are actuated by good motives and are faithful to our religion. Pursuits of wealth and pleasures pollute life, aggravate animosity and strife. Best souls of the world point out "If you wish to be happy, do not cause harm to any one by your action." When is this possible? When you are free from vices, such as himsa, etc. Sexual desire is the procreator of manifold vices. Passion begets vindictiveness, anger, fraud and other innumerable vices. Therefore, beware and turn away from that path. It is a real gain if you become free from your attachment to body and dedicate your life at the feet of a real teacher for the improvement and welfare of your soul. That all may look to the spiritual evolution of their souls, free themselves from the thralldom of matter, be saturated with the four virtues of good-will, etc., and as a result renounce the sins of himsa, etc., and thus fulfil the true purpose of this life and attain the infinite beatitude of salvation in the near future, is our sincerest prayer and blessing.

CHAPTER II.

THE GREAT PURPOSE OF HUMAN LIFE

Human life holds the highest place in the scale of existence. It is the fruit of merit accumulated in past lives. All the different thinkers of the world have accepted and proclaimed in no uncertain terms the value and greatness of this human life. It is this life only which affords the scope for perfecting the powers of the soul to its supreme status by liberating it from the bondage of Karma. The failure to achieve this supreme end of human existence would be our greatest misfortune and a reproach on our capacity to apprehend and evaluate its true worth. It is not desirable, that the life which has been so much eulogised by the great seers of the world, should run waste. Our object is to consider how best we can achieve its aim.

Human life, which is endowed with such excellent faculties, has a great purpose to fulfil. This life is not meant to be dissipated in drinking, eating and in the enjoyment of pleasures. If we ruin this precious life in the gratification of the objects of the senses, it is all the same whether we had it or not. Death is the law of all life. All creatures are subject to the all

This sermon was delivered at the Town Hall, Bombay, on 29-9-1929.

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pervading majesty of death. Even animals and birds take birth, live for a certain time and then die. Will it not be insulting to our intelligence, if human life were to share the same fate?

It is a matter worth considering that the duties of man and not of animals and celestial beings are talked of everywhere in the world. The greatest teachers and real benefactors of the world admonish that the activities of man should be different from those that engage his attention to-day. You will, perhaps, be astonished at what I say; for you are so much engrossed in the worthless objects of the world, that you have no leisure to think of the things beyond that narrow compass. If the activities which are being pursued represented the highest endeavour of man, the great teachers of the world would not have praised human life so much. It is thus obvious that altogether different functions should characterise a man to make him worthy of a higher rank. A real man will not do a single act without forethought. The motto of human life should be "My deeds and activities should harm nobody." Noble is he who helps others. If a person cannot render service, he should at least refrain from doing disservice. He who causes pain to others for the sake of his own happiness, forfeits the right to be called a man. Man's claim to a higher order is based on service. Man is endowed with such faculties and resources that he can be superbly useful to others. However, if such a man becomes thoughtless, he will fall into the lowest depths of degradation and will even outdo

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an animal in wickedness, thus causing incredible harm to himself as well as to others.

The essential need is, therefore, to know what things make for the unfoldment of the sublime grandeur of human life. The great seers have *inter-alia* indicated the acquisition of the following three virtues as means to this end. These three virtues are: (1) Morality; (2) Dread of Sin and (3) Control of senses. Morality constitutes the cornerstone of the greatness of human life; dread of sin begets strength to cleave to morality; control of the senses saves from sinfulness. Purity of mind is, however, an essential pre-condition for control of the senses. The three virtues indicated here are inter-dependent and inseparable. If these three virtues become the very condition of life, the latter will become ennobling and worthy of adoration and reverence.

The guidance of wise religious teachers will alone help you to understand what is morality. Morality is the foundation of life. A man in whose texture of life morality is interwoven is above fraud and deceit. There is in morality a power, which will not allow a man to swerve from his allegiance to the path of righteousness, whatever be his condition in the present. Morality circumscribes life to the right path. Morality thus should be an instrument for securing good of one's own self and of others. It should not be abused to subserve self-interest or to work as a weapon for wronging others. None can foretell when a man who uses morality as a mask for securing his selfish purpose, will slip from that path. A

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really moral man should see that he does not injure anybody. Morality postulates frank-hearted action. It connotes unity of word, deed and thought. It will not brook disharmony between thought and deed. What lies in the heart should only issue out in words but with the desire to do good, and the action should be moulded accordingly with due regard to one's own good as well as to that of others.

For remaining steadfast to such morality, one should have dread of sin and be ready to renounce everything for the sake of avoiding sin. If, however, one lacks the strength for complete renunciation, one should try to carry it out to the utmost limit of one's capacity. Anyhow, the desire to forsake sin should be uppermost in the heart. A man who fears sin will be wary and will have great compunction before committing immorality. Fear of sin should permeate the whole being. A man who observes morality will surely recoil from sin. If man fears sin as he does a serpent, will himsa, falsehood, stealth, unchastity and covetousness increase or decrease in life? Our life is so much degraded that falsehood has become a common trait in trivial matters and stealth is committed not infrequently, especially when substantial gains are concerned. This is so because fear of sin has vanished. The great seers have ordained in the scriptures that we should suffer ourselves but should not cause pain to others. Never dream that our soul will get peace by causing inconvenience to others. Men are afraid of serpents and thorns but not of

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sin. If a thorn enters the foot, it is drawn out by a sharper needle and after that blood is pressed out by hand and if necessary by a harder weapon. Why so ? Why is the thorn not allowed to stay in the foot ? Because you know that if the thorn remains there, it will affect the whole system and take life. If the body is thus afflicted with a slight ailment, the help of a doctor is at once requisitioned. How much do we care for the body ! Is there as much care for avoiding sin ? Which is more harmful ? A serpent or sin ? Sin is a thousand times more harmful than a serpent. If a serpent bites, it may infect poison and cause death and thus at the most destroy one life. But the sting of dreadful sins will harass the soul throughout many lives. Dread of sin is the root of virtue. A man having no dread of sin is never virtuous ; while a man having dread of sin is never devoid of some virtues. A man who does not dread sin not only blights his own good but also that of others. Never think that a man who does not fear sin and misbehaves can do any real good to others. It is futile to expect any such thing from a man addicted to sin. Heaven be thanked, if such a man does not cause more harm.

While sin destroys morality, indulgence in sense-desires brings sin in life. Why is sin being committed ? For satiating the pleasures of the sense-organs of sound, sight, taste, smell and touch. The eye loves to see beautiful forms, the ear delights to hear melodious sound, the nose prefers good smell, the tongue longs for good

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tastes and the sense of touch enjoys the feel of elegant and delicate things. It is the dependence on the senses that begets sin. It is the tongue which is the villain of the piece in the sense mechanism and which feeds, fattens and maddens other organs of sense. Its dominion bemuses reason in matters of drink and food. To feed the tongue, with what it wants, is a sure way of inciting other sense-organs to fury. The greater the licence allowed to the senses, the greater will be the proportion of sin in life. The mad rush of sense-organs after their desirable things will drive away dread of sin, which is the prop of morality. Once this prop is removed, the structure of morality will crumble. Do you think life can be happy by pandering to the desires of the senses? Once you become a slave of the senses, dread of sin will vanish. When dread of sin is gone, morality will be demolished, and when morality is extinct, man is degraded to a beast and even lower than that. He will then lose the powers of discerning good from bad, beneficial from injurious, for himself and for others. What else is left behind when once the faculty of discernment is lost? In short, our subjection to the senses is the root cause of all sinfulness.

Purity of mind is the condition precedent for control of the senses. It is said :—

। “मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।”

An uncontrolled mind is the cause of bondage while the controlled mind is the cause of liberation. A man who allows himself to be dragged

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after the desires of the mind, commits sin and injures his soul. He who gains control over the mind and directs it according to the teachings of the Omniscients achieves his own good as well as that of others.

The necessity for controlling the mind is self-evident. When a man is able to control a more powerful and ferocious animal like a lion, it should be easy enough for him to control his mind. Like a lion tamer, we have to become adepts in the art of controlling the mind. Mind is not to be coaxed and cajoled but to be tamed to obey our wishes. We have to give the mind what we want and not what it wants. To gain control over the mind, it is necessary to disentangle it from covetousness. To weigh good and bad desires is the way to win over the mind. Bad desires should be extirpated and good desires should be worked for. Not only the sages but also worldly men must needs control the mind, if they desire happiness. Loss of control will mean misery for man despite his worldly possessions. What is needed is that a man should by all means suppress bad desires and train the mind to entertain good desires.

The seers, who have valued human life so much, have not spared efforts in pointing out various methods of controlling the mind. There is the story of a king and a nobleman's son, which best illustrates how to control the mind. On this occasion, I shall recount the said story succinctly for your edification.

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There was once a king who was a great devotee of true saints. He used to speak highly of the saints who are free from the contact of the vices of himsa, falsehood, stealth, unchastity and worldly possessions, and who help others to taste the sweetness of renunciation. He used to say "Glory be to these saints. They alone are worthy of respect, reverence and worship. They are guiding innumerable souls to the right path of religion." He used to talk daily in this strain in his court.

The son of a nobleman of that state, who was beguiling his life in pleasures, did not like these talks of the king. One day he stood up in the court and said to the king, "You are our lord and therefore you can speak as you please. None can contradict you. But I say, it is entirely wrong to believe that the mind can be controlled. It is impossible to concentrate the mind which is fickle and changing every moment like a weather-cock."

The king replied, "Sages or those who know the truth of things, are able to control their minds."

The king tried much to persuade the nobleman's son, but in vain. He, thereupon, devised a plan to teach him a lesson in this regard.

The king asked one of his trusted servants to develop close friendship with that nobleman's son. When the bond of affection between both grew very strong, the king gave that servant a ring en-

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graved with his name and said, "Put this ring amongst the ornaments of that nobleman's son without his knowing it." The trusted servant carried out his master's orders faithfully.

The king, thereafter, proclaimed through a crier "A ring engraved with my name is lost. He who has got it should return it at once. He who disregards this order and is found to possess it will be beheaded."

The king's servants then decided for the general search of the city, and commenced it with the house of that nobleman. The ring was found from amongst the box of ornaments of the nobleman's son. The king's servants said, "What is this?" The son of the nobleman was dumbfounded. He tried to remonstrate but nobody would hear him and he was arrested.

The king's servant, who had imposed himself as a friend, then approached the nobleman's son. The latter asked him to persuade the king by entreaties. The friend replied, "I will persuade the king for any punishment short of capital punishment." The nobleman's son replied, "That would be much." The king said, "The nobleman's son should take a holeless bowl brimful with oil, should pass the whole town with that bowl and bring it to the court without shedding a drop of oil from it. If he does this, he would be released; otherwise he would be beheaded."

The nobleman's son even agreed to that condition for saving his life.

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On the day of the nobleman's son's ordeal, the whole city was embellished with the trappings of mirth by the order of the king. All around the city, there were such entertainments of song, dance, frolic, mirth, merriment and lovely sights, as would make it difficult even for a saint to control his mind. Amidst such distracting temptations, the nobleman's son without turning his eyes or ears anywhere and focussing his attention to the bowl, brought it intact as it was before the court.

The king asked, "What did you see in the city? How was it that your mind remained so much subservient to your will?"

He said, "The mind had to be controlled any how. I knew that a great calamity would befall me, if I allowed my mind to be distracted. I did not allow it to be enticed through fear of death and with the hope of saving my life."

The king said, "When fear of one death can bring control of the mind amidst so many temptations of sensual attractions, could you not believe that the minds of wise people who foresee not one death but an endless chain of deaths, cannot be entangled in worldly matters?"

The nobleman's son understood the reality of the things, became penitent and respectfully said, "Your sense of doing good to others is marvelous. If you had not brought me to my senses by this tact, I would not have believed any scrip

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tures or religious teachers, despite their best efforts. You are my best benefactor in the world."

The above illustration has a great moral for us. It teaches that the mind can be controlled and disciplined as one desires. However, a few noble souls, who aim at the spiritual progression of the soul, control their minds according to the precepts of religion and religious teachers. The generality of mankind control their minds as it suits the material purposes of life. Not that man does not value the need for controlling the mind at all. If everybody insisted on self-willed action, worldly intercourse would come to a standstill. The entire organisation of society would get out of gear, if everyone followed the immature promptings of his mind. Where will a man act according to his fancies? Only in matters which do not touch his self-interest. But not at home, in the market or in business. Nor in matters which are considered as necessary and beneficial for life. However, a mania haunts people now-a-days that they might or might not do certain things, as it pleases them or suits their discretion. None can dictate to them. But despite such tall talks, in all spheres of life, their will does not count and they have to obey others. They submit to the dictates of the masters who give them bread and of the states which give them protection without minding freedom of thought and freedom of action. They do sacrifice these precious rights, when more precious material ends are to be served. Disregarding such manifest

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experience, it is only in religion—religion which helps the progress of the soul, which opens the treasure house of all happiness and which is the key to the realisation of the sublime grandeur of life—that anybody and everybody claims freedom of speech and action and refuses to accept the precepts of religion and of religious teachers. In fact, religion is necessary for attaining the bliss of the soul and consequently it should command the highest reverence of man. But so long as a man is not convinced that religion is necessary for the uplift of his soul, he will remain indifferent to it. In all human affairs, a man uses his judgment, thinks and submits to the guidance of wise people. He accepts and respects as experts who are proficient in their own lines. He has faith in the guidance of experts in regard to matters which are deemed as useful and which earn him his livelihood. But it is only religion that most people resent. They chafe under its restraints and say that religion is a matter of the soul and consequently the soul may act according to its own sweet will. I ask them “Is your soul omniscient or little-knowing”? Everybody will have to admit that his soul in the present is not all-knowing but is little-knowing. Once this premise is granted, it follows that the best course for the little-knowing is to accept the path of the All-Knowing. There is a terrible risk in clinging to one’s own ideas, so long as the soul is not all-knowing. Just as you accept the counsel of wise people in other matters, it is as much necessary in matters that affect the welfare of the soul to follow the precepts of the

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Omniscient Lord and of those that have consecrated their lives to His path. This course only will help you to achieve the real purpose of human life.

Verily, the greatness of human life lies in the progress of the soul. The development of the virtues of the soul should be the aim and endeavour of human life, so precious and so rare. But spiritual uplift would be possible, when life is bedrocked on religion. Religion only will help you to acquire the virtues of morality, dread of sin, and control of senses and purity of mind. Caprices, wrong desires and improper aspirations, have to be suppressed for attaining the spiritual well-being of the soul. The five organs of sense, which are engrossed in mundane pleasures, must be brought under control. And when that is done, it will be possible for you to escape from sin, to work out the inward beauty of life and to save yourself from causing injury to any creature by succumbing to falsehood, stealth, misconduct and avarice. If you will live such highest kind of morality in life, you will be able to enjoy exquisite peace even in this world. Not only that but in the next life, you will get such congenial environment and materials as will help the evolution of your soul to perfection, in which state, it will be endowed with all bliss unshadowed by any affliction of mental, physical and worldly worries. Life has borne its fruition, if you but attain in this life a stage which will help in the final liberation of the soul.

CHAPTER III.

PURIFICATION OF THE SOUL

There is manifest in the world a ceaseless striving for the protection and development of the bodies and the accumulation of materials both amongst men and other creatures. Nothing would deflect them from this course. But the great thinkers exhort that the purification of the soul should be the sole aim of human endeavour. The betterment of the body and other means are not going to help the indwelling soul. Soul is different from body. Body and soul are two different entities. The body has no value except as a means and that the development of the mere body does not make for the purity of the soul. Consequently, the great souls feel deeply agitated, when they find human beings dissipating their lives in the service of the body, believing it to be the be-all and end-all of life. Admittedly, he who is wasting away his life in ministering to the needs of the body, which is subject to decay and dissolution, cannot be considered in any way thoughtful by any. Man is credited as having been endowed with both intellect and capacity, which other creatures are lacking in. It is for this reason that the great seers have drawn the attention of man to the problems of the soul. If, however, disregarding this high ideal, man becomes engrossed in mundane objects and wastes

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away his life aimlessly, it would be a great tragedy. Who does not know that human life is a rarity and is fleeting? However, what are your endeavours to prevent such a rare and transient life from proving infructuous? Even the so-called successful men in the present can at best point to riches, firms and big influences as the record of life. No spiritual achievement can they show to their credit.

Human life is considered rare and ranked highest in the scale of beings by the great seers. It is essential to understand why it is held in such high esteem. It is on account of humanness that human life is assessed so highly. Men in name and form are galore. There are all sorts of men. There are men who can be compared to animals; there are even men who are repulsive and from whom we would wish to be saved. Plenty of men take birth and die. To be born a human being is not, therefore, enough. Human life should be permeated by humanness, which is its *raison d' être*.

The fundamental requisite for the purification of the soul is the cultivation of humanness, which is the secret of all other virtues. But the lack of humanness is a common drawback. Man, rightly, is a king amongst all creation. It is but natural that the lowliest creature should expect from man protection and not destruction. But tell me, "Who can give protection? The selfish or the disinterested? Do you think there could be a feeling of fellow-service without humanness?" Man, endowed as he is with excellent

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faculties, has opportunities to render service even to a foe through this human life, if he so desires. But how can we hope for the feeling to serve a foe, when the feeling to be useful to a friend is decaying in this age? It is too much to expect those who are engrossed in pursuits of material objects to do good to others. Pursuits of exterior cleanliness dominate the lives of men. They attend too attentively to the activities which make for the cleanliness of the body. People do not like to stir out with a dirty body and with soiled clothes and take particular care to see that everything is tip-top. Is that internal or external purification? Can those who believe their good in external cleanliness, those who put on false appearances and remain impure at heart, achieve purification of the soul? But who cares for the soul to-day? The attention of the world is fixed on external things. Our object is to divert that attention to another goal. •

Meanwhile, for the purification of the soul, abstinence from sin should precede acquisition of virtues. It is necessary that a man who wishes to become a philanthropist, should at first shed off his grabbing propensity. The great seers say that it does not matter much if a man becomes humanitarian a little late, but it is imperative that his grabbing propensity must first be eradicated. A man, who is not a philanthropist, will not harm much. Only the benefit accruing from his charity may not be had. But one who has a grabbing instinct is sure to injure others. We

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may not mind if a man is not a philanthropist or has not the capacity for renunciation. But what remedy is there, where vices instead of virtues are acquired? How can we save those who are deeply engaged in attending to bodily needs and have forgotten their soul? Though stationed high with human life, those whose sole occupation is to minister to the needs of the body, will prove a veritable curse instead of a blessing to society. Those gifted with better abilities and resources will prove more harmful than their less endowed brethren, if the former misuse their talents and accomplishments. A man, if his knowledge is not flavoured with the fragrance of renunciation or as a matter of fact even a great teacher, if his life is not wedded to renunciation, will prove more dangerous than an ignorant fellow-being. Man's energy is sure to express itself in some action. If it is, therefore, not properly harnessed and well-directed, it is bound to strike out in the wrong path. That we are endowed with such an excellent human life denotes our merit. We have a combination of both faculties and resources. Are we awefully dangerous or superbly helpful? That is a question which each one must answer for himself.

The acquisition of true humanness alone should inspire us with satisfaction. To be born a human being rather than an animal cannot constitute the pinnacle of our glory or the limit of our pleasure. Even the law makers consider men as superior to animals and consequently laws are enacted for the conduct of men but not of

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animals. Knowledge in man has increased both his fitness and responsibility. Even so, man would cause more destruction in the world than a beast of prey, if he becomes thoughtless. A man, who is turned wicked, would do more injury to the world than a group of any number of carnivorous animals, as he has brains and powers to carry out devastation both systematically and methodically. Intelligence in man, unless it be tempered by humanness, will bring disastrous consequences. A man should deserve before being endowed with a certain faculty. Energy in an undeserving person is sure to wreak havoc. Human life is the result of merit. Human life is instinct with powers even surpassing those of celestial beings. Do you wish to protect or destroy others by these powers? It lies with you to decide whether you should be the protector or the destroyer of the world through your powers. A sentiment has become predominant in this age "Who are we?" You may be any body, but nobody asks you, "What have you done?" There is too much egotism seen now-a-days. Rest assured, egotism will do much harm and no good. It is, therefore, necessary to think of your deeds before priding yourself upon the nobility and excellence of your human life. Do not ask the vainglorious question "Who am I?" But ask yourself "What have I done?" Without this, there would be no purification of the soul.

If you are considered a nobleman, but if your actions are not as noble, you should disown the title to that status. If anybody accosts you by

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that name, hang down your head with shame and say "I have not the fitness which you attribute to me." No doubt, the endowment of certain faculties and means denotes our merit. But that is not sufficient. We should cultivate necessary fitness to turn these attainments to good account, as otherwise they will run waste. But what is the distinguishing characteristic of humanness without which human life is so worthless? Current methods of education will not bring true humanness. The schooling for that is different. It will not be had by reading all sorts of books. Humanness means the highest form of desire to protect all the creatures of the world. This desire should constantly be uppermost in one's mind, even if it cannot be translated into action. Humanness will not take time to grow, if there is an all absorbing thought not to injure others through our deeds or on account of us through this human life. The thought of the protection of others automatically involves protection of one's own self. Protection of the soul is real protection. The true feeling for protection is always in relation to the soul, and it certainly benefits the soul thereby. The great seers say that the feeling for protection, which is harmful to the soul, is not the true feeling for protection. The ultimate end of both the thought and the deed of protection should aim at the good of the soul. A man, who is a philanthropist for earning personal fame and greatness, will not hesitate to grab others' things. But a man, who is a philanthropist simply for the sake of doing good to others, will never stoop

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to spoliation. He is a true philanthropist who will not put a pie in his pocket by immorality. Would you believe him to be a philanthropist, who says he will daily rifle the houses of some five people and give hundreds in charities? Are you ready to praise such a man? Would you condone theft that is meant for charity? You are afraid of such a feigned philanthropist. Because you believe that if he robs a neighbour's house to-day, it may be your turn to-morrow. Of what good is the existence of such people to the world? If anybody says "The deed may be bad, but if the underlying motive is good, what objection can there be in a wrong deed inspired by a good purpose?" If you will follow this belief, good deeds will be deserted and evil deeds will dominate the world. If the state permits thefts for the object of charity and withdraws police protection, your lives would be jeopardised and there would be corpses strewn everywhere.

A belief is being widely propagated that talks of renunciation in the name of religion are futile. It is sheer stupidity to talk of renunciation in the twentieth century and that there is no need for it. However, such a belief is entirely erroneous and harmful. I say it on the authority of the great seers that the purification of the soul, without being suffused with the feeling of renunciation, is not possible. The present age, dominated as it is by materialism and false beliefs, is more dangerous than the bygone ones and therefore there is all the greater need for tightening the restrictions of religion than was

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the case in the past. In these days, simulation is growing in strength. Villains palm themselves off as respectable men. People lacking in humanness pass off for great men. Men wanting in charity impose themselves as great philanthropists. Those who fly away at the first shot masquerade as great heroes. Many there are who despite empty coffers put up the pretence of a fat purse and move about in motors with crimson turbans. In past times, trading beyond means was rare. But to-day over-trading is more general. This is so, because ideas are vastly changed. The present sentiment is to trade for money and to resort to bankruptcy in case of losses. There is a great risk in indicating to such kind of people the means for the purification of the soul. For avoiding exposure of their own faults, such people will not hesitate discrediting and vilifying the instruments that aid the purification of the soul.

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Human beings have a tremendous responsibility to discharge. I have no quarrel with those who think they are born merely to die. Of what good is it, if your life is spent away in pleasures? Does the crown of human life lie in drinking, eating and enjoyment? If death is certain, what will be your fate beyond? Is it not certain that you have come from somewhere and will go to some place? Have you thought over this? Do you believe in the other world? If you have to go out to some place, you think of all things. You make all sorts of preparations, take tiffin and other paraphernalia necessary for even a short

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journey. Is it then not foolish for you not to evince similar thought and preparedness for the future journey of life? What should I say, when experienced, worldly wise and intelligent people like you do not think where you have to go in future life? Is it not a matter of pity that human beings should not keep in mind such considerations? Those who indulge in saying "Who knows the future? Come what may"—parade only their foolishness. Do you all believe that what you enjoy at present is the outcome of your past merit? Is it not your experience that men endowed with better abilities have not the bare means of subsistence and are buffeted about, while you, though less competent, have large resources and many at your beck and call? Do you not believe that this diversity must be the result of past sins and past punya? Bearing this in mind, it is the duty of every human being to act with proper discrimination, keeping ahead the thought of the future.

We should decide first as to whether we have got the necessary humanness. The acquisition of humanness is the key to other virtues. If the soil is congenial, it will yield a bumper harvest on being properly seeded and watered. Similarly, if once the virtue of humanness is acquired, other virtues will automatically follow without trouble. The reason is that a man who has developed humanness cannot but strive for the good of himself and of others. But even before this virtue is acquired, it is necessary to have a sound

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and clear cut conception about the duties of a human being. A man who is not obliging will be tolerated but not one who is selfish. A man who has no high kind of morality will find a place in society but not one who is immoral. Not to oblige is a different matter but there should not be a propensity to injure others. Self-introspection is, therefore, imperative. After rising in the morning, do you daily ask yourself "What did I do? What is worth doing? What did I do for making a false show and how much did I do for the good of my soul? Who am I? Body or Soul?" But instead of that don't ask braggingly "Who am I?" Even a thief passes himself off for a respectable man. Consequently, to understand one's self in its true colours is the first essential. If that essential virtue is acquired, then only the ministration of the body will be controlled. Do you believe that you can get salvation on death by merely pampering the body the whole of your life? Do you believe that tapas (तप) which the great sages of yore performed was a sort of madness? Are talks of tapas and worship empty disputations? No. In these times, religion is dying out and thoughts and sentiments of religion are losing their hold. But these have to be revived by all possible means. True respect for religion can be aroused only when a man begins to think as to what is good and evil for the soul. It is impossible that a man who has no proper thought as to what benefits and harms the soul, can ever attain purification. It is certain, that without

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attaining this end, the precious human life will prove as worthless as ghee poured into ashes.

How strenuous are your endeavours for curing the body of its diseases ! But, the striving after inner purification is much more necessary than that after outward betterment. If the body is slightly afflicted with fever, you at once run to a doctor. When you feel hungry, you at once begin eating. You need not be told that for earning money, education is necessary ; you need not be taught ways of enjoyment: You are proficient in these things. What the religious teachers have to teach is that you should have as much care for the purification of the soul as you have for the body. Because it is only this thing which you are not going to do of your own accord. Is it not obvious that in forgetting the soul, you have been following the wrong path ? Can there be any objection in warning you not to commit sin for worldly self-interest and physical comforts ? It is not to be forgotten that bungalows, parks, power, wealth, prosperity, vehicles and motors are exclusively dangerous without humanness. You call those who have more bungalows big men. There is no objection if you call them great according to the ways of the world. But you go further and aspire to a similar position. What is your ideal and who is your ideal man ? For different goals, there are different ideals and ideal men. Which ideal would you have for the purification of the soul ? For acquiring humanness, could men having bungalows, parks, motors,

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or even kings serve as ideals? Whom would you have as your ideal so that boisterous desires for worldly objects and sinful desires may be automatically pacified? A saint or a worldly man? The greedy or the contented? One avaricious of money or one who is free from sensual attractions? Just as a clean mirror is necessary to discover the spots of the body, a spotlessly pure ideal is necessary to discover the stains of the soul. But you never entertain any such thought! If people are asked why they keep aloof from religion, the answer will be "We have no time. Business is of such a type that we are helpless and we do not get even sound sleep." What is the reason? Is it because of adherence to or departure from religion? Is it because of the development of humanness or of beastliness? As the feeling for religion is getting extinct to-day, there is no proper conception as to who could be our ideal man. This is the reason why the liking for real saints does not sprout in the heart. The absolute vacuity of thought about the soul and the extreme love for matter are the causes for the extermination of the feeling for religion. If there be thought of the soul, there could be thought of its welfare. And if you have thought of the welfare of the soul, there could be feeling for religion. But how could there be any progress, when the very basis is wanting?

How can there be thought and talk of the purification of the soul in the absence of the knowledge of the soul itself? If you have a sincere

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desire to promote the spiritual well-being of yourself and your dependants, the cultivation of humanness is your primary duty. When humanness is acquired, the conviction will be pressed home that you are the protector and not the destroyer of others and that you are in duty bound to help and serve others. In past times, even for a man who had learnt all arts, the learning of all arts without the learning of religion, was considered useless. All the arts without the art of religion pale into insignificance like virtues without the virtue of discernment, and appear repulsive like a body that is handsome but without a nose. All knowledge is useless if you do not know what is the soul and the means of securing its happiness. The success of all arts depends on the art of religion. Without that, all other arts are useless. The absence of religious training is the root cause of all the bustle and mischief that is evident to-day. Even though you may have a high academic degree or a high status, there will be no scope for improvement of the soul, unless you acquire religious education, the understanding of merit, demerit and other Tatvas and the ability to discriminate between as to what is right and wrong.

The code of conduct to be followed for achieving purification of the soul is indicated in the following verse as below :—

“ हेयं हानोचितं सर्वं, कर्तव्यं करणोचितम् ।

श्लाघ्यं श्लाघोचितं वस्तु, श्रोतव्यं श्रवणोचितम् ॥१॥ ”

This verse denotes four things as being helpful to the purification of the soul. They are :—(1)

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to renounce what is worth renouncing; (2) to do what is worth doing; (3) to praise what is worth praising and (4) to listen what is worth listening to. If a man ceaselessly strives to copy them faithfully and admirably in life, he is sure to achieve complete purification of the soul.

The first is to renounce what is worth renouncing. A man who strives for the purification of the soul should renounce all things that harm the soul and should persevere in this task till the end is gained. A doctor at the first symptom of disease, will give a purgative to cleanse the bowels for curing the body. Similarly the great seers, who are doctors of the soul, have laid down to renounce things worth renouncing—as the preliminary recipe for the purification of the soul. The things worth renouncing are :—himsa, falsehood, stealth, unchastity and possessions and if we proceed further, anger, conceit, avarice, attachment, aversion, etc., all the different kinds of 18 sins. The renunciation of the world is implicit in the acceptance of five Mahavratas for renouncing the five chief sins of himsa, falsehood, stealth, unchastity and possessions. Consequently, those who work for the things of the world and call themselves as Mahavratadharis deceive their own souls and other souls too. The Mahavratas are exclusively the means for the purification of the soul and developing its virtues. Though you may not have the capacity to renounce all the 18 kinds of sins, I take it—it is your belief that these sins are worth renouncing, that those who renounce

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them are men of merit, that you will offer your heart's worship and devotion to such noble souls and serve them and obey their precepts. You will also feel a sense of sorrow and moral weakness in not being able to emulate the example of those who take to the path of asceticism. Is it not that you will feel ashamed to say 'no' to saints when they preach you to renounce sins? If there is felt even this much of shame, it will do good. Sins should be avoided at all costs. Heaps of money and huge profits should be spurned, if they are to be had through violence or falsehood. Not even the best thing of another should be accepted without paying its price. Unchastity is a greater sin. Your good lies in getting rid of your attachment to money and other objects of senses. If you hold belief in these things, then alone a link could be forged between us.

When a man renounced what was worth renouncing and became a Muni (Saint), it was considered a day of great good luck and rejoicing in former times. But such an event in these days upsets and sets in commotion the whole society excepting a few religious minded souls. People begin to talk in feeling terms of the piteous lot of the dependants of the new ascetic. The stream of compassion then flows in profusion. Such an expression of compassion is mostly faked, a make believe and a mere tool to ventilate deep seated hostility and aversion towards religion. In a few cases where it is genuine, it is not Bhava Daya, but Dravya Daya.

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Apart from that, is it not our experience that little sympathy is shown towards the dependants of a family, whose bread winner turns a gambler or takes to evil ways ? Compassion is more often absent where it is due. Furthermore, is it not that a person leaves a family for various purposes ? Do not people even accord an address to a person who risks his life in an adventurous journey by air ? Why do they subordinate the consideration of his parents and dependants on such an occasion ? People do condone and even exalt an act of leaving the family if the underlying purpose of such an act appeals to their minds. But what is the high purpose of human life ? Spiritual progress or bodily progress ? Should you feel compassion or reverence towards one who leaves the family for the progress of his soul ? Compassion for the soul is real compassion.

It is true that when a man turns an ascetic, his dependants and relations would feel grief for some few days out of attachment and ignorance. But if out of fear of such consequences, a man does not renounce what is worth renouncing, how many people would he cause to weep till death ? Do you think that we are people who make others grieve, while you are people who make others happy ? It is not fully realised whether it is we or you who cause trouble and pain to others. Besides, have you ever thought how many parents in your innumerable lives have you put to tears ? If you are actuated by a genuine desire to refrain from being the cause

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of the bewailings of your dear and near relations, it is all the more necessary that you should take to this path of renunciation which will help you to circumscribe and ultimately end the incessant round of birth and death.

The path of saintliness, though hard, is a swifter path for attaining purity of the soul. But a few heroic souls are able to turn to this path. Those that are uplifted above worldliness seek its shelter. It is not the refuge of the despairing many but of the daring few of sterner stuff. Those who retire from the world and remain exclusively engrossed in the thoughts and activities that help the well-being of the soul and lead others to the same path are the salt of the earth. A Jain family is the spiritual home of renunciation. Renunciation is a hereditary legacy of a Jain. It is the priceless treasure of a Jain family. It would not be a matter for wonder, if a Jain renounces the world, but it would be so, if he does not do so. When the trumpet sounds the signal of war, a Rajput leaves his bride and hurries to the battle field to fight the foe. So also, when the soul vibrates to the rhythm and harmony of renunciation, a Jain does not tarry but renounces the world to give battle to the forces of Karma. To save the soul from the contact and contamination of Karma is to be really saved. True purushartha lies in freeing the soul from the bondage of Karma attached to it since beginningless Time. In the total annihilation of the Karmic veil screening the soul, lies the true state of purity, real equality and

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eternal prosperity of the soul. Happy are those who attain to this path of saintliness—a path—which is the pathway to perfection.

The foremost remedy for the purification of the soul, as seen above, is to firmly believe that all the 18 kinds of sins are worth renouncing and to renounce them as far as possible. The next essential thing is to do what is worth doing. Just as the body feels liveliness when the bowels are cleared off of excreta, so also the soul feels superb exhilaration when sins are shed. The second remedy which is to be designated consists in doing. When faith in what is worth renouncing is fully implanted, there should be an effective response in case of doing. It is clear that opposites of what are worth renouncing are worth doing. It is a different matter you may do much or less, but have you got a time-table for devoting yourselves to the pursuits that make for the purification of the soul? Do you maintain a record of this activity as you do in respect of other things? You have got a time-table for attending the shop, for taking food and for sleep. But have you decided what to do for the purification of the soul within twenty-four hours? Explain to me when life is wasted for the world all these years and nothing is achieved in the matter of religion, how is it that you cannot consecrate the remainder of your life to religion? But the real difficulty is that while the youths are enticed into business, the old will not give it up till death. Under such circumstances, when will there be time for religion? Does it mean that one

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should continue sinning as long as there is vitality and take up religion when all the bodily organs have become benumbed? But how will a man, who has passed his life in this fashion, remember to do religion in this condition with a pure mind? And if at the time of death, you will not remember religion sincerely, how will your future life be improved?

The things which are worth doing are also four: Charity (दान); Chastity (शील); Tapas (तप) and Thought (भाव). These four may even be expressed by the equivalents of Generosity (उदारता); Good conduct (सदाचार); Control of desires (इच्छानिरोध) and Good thinking (सद्विचार).

Generosity means fellow-service at the sacrifice of one's own self-interest. Generosity consists in doing good to others disregarding all the worldly interests of one's own. Renouncement of wealth is also generosity. But such renouncement should not be animated by a desire to be rewarded with more. It should not be a sort of speculation wherein more is desired against a smaller stake. That is real generosity wherein the more a man parts with wealth, the greater does he feel detached from it.

The second is good conduct. Good conduct means the observance of best precepts with a view to abstain from more or less sinning through this body. Many sins are being committed by the body. The observance of best manners for avoiding or stopping these sins is good conduct

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or chastity. This is the second thing worth doing.

The third is tapas. Tapas means abstinence from desire. The annihilation of desires for different worldly things is tapas. It is the right tapas. Real tapas means the refusal to submit to a single wrong desire. Tapas is a fiery furnace wherein all sinful desires are burnt out. It is the sense of tongue which principally feeds all the sinful desires. Who taught you to go into an hotel? Can you not feed your belly only through bread and vegetables? But with bread you want many spicy things around. Is it bread that nourishes the body or other spicy things? What taught you to eat stale and decayed food at night outside even after meals in the evening at home? It is only the palate. The situation, to-day, is that hotel expenses exceed household ones. All the vices are born from that. Fatty substances and undesirable food are bound to excite passions and degrade intellect. Play houses and cinemas are both handy to feed these passions. You will not rest content till you see two to five of them in a month. You see all sorts of detestable pranks there. These provoke passions from which emanate all vices. Not to submit to any sinful desire is tapas, which is the third thing worth doing.

The fourth is good thought. To refrain from thinking evil of any one and to think good of all. To take care not to injure any one by thought, word or deed.

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You have understood what four things are worth doing and that you will keep a daily account of these four duties. It is essential that you should keep a time-table and therein daily note the following things: "How much money did I renounce to-day with the object of renunciation? Has any evil deed been performed by my body? Have I submitted to-day to any wrong desire or not? and also whether I have thought ill of any body or not?"

The first virtue is to renounce what is worth renouncing and the second is to do what is worth doing. To support these two basic virtues, two additional virtues are necessary: these are (1) to praise what is worth praising and (2) to listen to what is worth listening. There is too much of fulsome flattery now-a-days. It has become a regular profession to praise virtues of any one. Sinfulness has greatly increased as a result of the propensity to adore mad ~~men~~ as wise ones and the foolish as intelligent ones. By all means, bow down before virtue; put the dust from beneath the feet of the virtuous on your heads. Beauty and cleanliness are virtues. But will any one praise the beauty of a dancing girl? Certainly not. Similarly, which virtue will you praise? Virtue that helps good and benefits exclusively in the future. Other virtues are not deserving of praise. To praise the sinner is to foster the path of sinfulness. Hence, it is necessary to praise only those who are worth praising. It will take several years' labour to wipe out the unhealthy conditions that have sprung up as a

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result of praising the unworthy. Though the task is hard, it will succeed if proper efforts are made. It is not part of wisdom to abandon the struggle because of heavy odds. It is the bounden duty of all to extend their collaboration in this worthy task.

To support the foregoing virtues, it is necessary to hear only what is worth hearing. There is definite harm in listening to baseless gossips going around. A slanderer has the knack of collecting a crowd. Though few can hear him, many would gather round him. The taste of hearing has in these days whetted; by gradual training, ears have become sensitive to even slow whispers of scandal; nothing is so relishing as hearing evil things. Slandorous tongues will cease to wag, if there are no hearers. If you make a vow not to hear what is not worth hearing, the eulogium of the evil doers will stop, wrong action ~~will~~ be averted and what is worth forsaking would be forsaken. But there is little hope of your uplift, if you are seduced in the company of people who indulge in obscene talks. Reading and hearing of undesirable literature has led to the perpetration of innumerable sins, frauds and atrocities. While on the one hand, the situation has become awfully bad in this respect, there is increasing indifference towards hearing what is worth hearing on the other. To-day, many have not even courage to listen to their own faults. Most people feel bored to hear matters of Tatvas. But these are the real matters which are worth hearing, understanding

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and remembering. Without them, there would be no progress in the evolution of the soul.

To cultivate humanness is our fundamental basis. "Body is different from soul. The body, however, healthy is sure to fall one day. I should, therefore, act in such a way that my life may not be wasted,"—should be our uppermost feeling. To cultivate such a feeling is humanness. The feeling to serve others makes human life fruitful ; what makes it sterile is the feeling to despoil others. Humanness will arise, when the feeling for spoliation is supplanted by the feeling for helpfulness. Humanness lies in the swell of feeling for protection of all living beings. The cultivation of such humanness is an essential precondition for the purification of the soul. Welfare of the soul does not lie in the ministration of the body. After this belief is ingrained, if the four virtues indicated above are sincerely practised in life, the soul would be purged of its impurities, will be able to free itself from innumerable ills from which it suffers and to attain the infinite bliss of salvation. This is the only real path for the purification of the soul. So long as the soul is not purified, true happiness will not be attained. That all may cultivate purification of the soul and attain real happiness is our heartfelt blessing.

CHAPTER IV.

THE MEANS OF HAPPINESS

The thirst for happiness is common to all living beings. It is difficult to find a single creature, who does not long for happiness and detest suffering. When the seers say that "all beings of the world are unhappy," it does not signify that the latter do not desire happiness. What they mean to say is that though all creatures stagger under the weight of suffering, happiness is their only quest. There would have been no activity in the world, but for this quest for happiness. It is crystal clear that all the activities during the twenty-four hours of day and night are designed to achieve the same end. Yet we know that happiness remains a distant goal. Such a phenomenon may well create misgivings about the validity of the dictum that the work wherein the mind, speech and action are unified should succeed. But it should not be forgotten that success attends only the work in which the concord of the mind, speech and action is rightly directed. It is but natural that if such concord is misdirected, the result may be contrary. Though the mind, speech and action are working in unison to attain happiness, we know from experience that ordinarily nobody succeeds in attaining it. Is it not, then, necessary, to probe the reasons of this strange spectacle? If any

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work fails to succeed, the defect must lie somewhere with the means. If happiness is not attained, despite the conjoint working of the mind, word and deed to attain it, it must be due to the imperfections of the means. It is the duty of a wise man to repair this deficiency of means and then wish for happiness. Things cannot be attained merely by wishful thought. How is one to explain the paradox that though the whole world desires happiness, talks of happiness and works for happiness, the number of those who are actually happy could be counted by the tips of fingers? It is our common experience to find all creatures of the world in throes of misery, some of this kind and some of the other. The reason is that the world has identified happiness with the acquisition of objects, that are inherently ephemeral, subject to change and not of the soul. It is the height of unwisdom to expect happiness from the acquisition of such materials. The sages never recognised these fleeting, changing and external worldly objects as the means of happiness. The hope of gaining genuine happiness through the acquisition of perishable objects of the world is like running after a mirage. Consequently, the great teachers while trying to discover the real causes of happiness and misery, put down one thing as the quintessence of all religions, namely : 'दुःख पापात्-सुखं धर्मात्' i.e., suffering arises from sin, happiness from practice of Dharma.'

Thus happiness is the fruit of Dharma, and misery the product of sin. That this diagnosis

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is correct will be readily consented but that itself does not and cannot ensure success. If the desired objective is to be gained, it is further necessary for you to comprehend the real nature of Dharma and sin. Dharma can be practised, when there is a true conception of its nature and when the means of its attainment are found. Our principal endeavour to-day is to discover the means of happiness for which the world is thirsting. Is it not a fact that all beings of the world yearn for happiness that is unmixed with pain, and that is complete by nature and permanence ? It is possible they are not able to express this desire in the above specific terms but there is no doubt that this is their innermost desire. If the world takes delight in happiness that is mixed with pain, it is because it finds unalloyed happiness unattainable. But all the same it craves for happiness which is undiluted, complete and durable. The world is strenuously striving to gain this happiness, but it eludes its grasp.

Even if we leave aside past births, is there a single moment during the years of present life that have rolled by wherein an individual has not striven his best for happiness ? Do you not admit that you have till now failed to attain it despite the best of efforts ? Until you get a clear conception of this matter, there will be neither a real liking for the means of happiness that are indicated by the great seers, nor will they be taken up for actual practice. If the labour spent by you till now had power to procure you exclusive happiness, you would have surely attained

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it. Your labour is not small; your desire for happiness is not less keen; your efforts are unremitting and unstinted. Yet it is certain that you have not gained happiness. Wasting a noble human life in blind pursuits without pausing to think even when the coveted thing is not attained till the end of life, is both deplorable and reprehensible. If after years of labour and longing, the cherished happiness is not attained, it is your duty to pause and think of the causes thereof and try to discover the means of its attainment. But if you fail in this duty, you will be open to the reproach that though you had excellent opportunities such as birth in Arya land, Arya caste, and Arya family, you wasted away your life like an ignorant fool who loses a wish yielding stone. People born in a country where there are no religious sentiments and means to pursue noble thoughts, may be pardoned if they die without knowing the truths of religion. But in this country where the great seers have written copiously on every spiritual topic, if you die without knowledge of the means of happiness, you would be condemned like people who remain hungry in the midst of plenty. Is it not true that you have ready at hand assistance of excellent materials? Though the great thinkers of this land have placed at your disposal rich treasures of knowledge, you have no leisure to think of them. It is no small measure of your luck that the great benefactors move about knocking at your doors to acquaint you with the

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ways and means of happiness. The great seers of this land devoted all their talents and capacities in thinking out of the soul, of its happiness and the means thereof and placed at our disposal all these materials; yet if we fail to avail of them, our conduct would be held up to reproach in the manner of people who go hungry in the midst of abundance.

What have the great teachers preached? Happiness would be the result, if you follow the teachings of religion in this manner, misery would follow if you commit such and such sins. It is a different matter if we cannot forsake the things that bring happiness. But does it not mean our disregard for the great teachers, if we remain out of touch with the scriptures and follow the pursuits that suit our fancies? Have you ever thought in which corner of the globe happiness can be discovered? If you have no such thought, should I call you a ~~man~~ of experience or by any other name? Even those who are reputed as men of experience, when asked to point out where to find even a shred of happiness in the world, begin scratching their heads. It may be that a man may not find himself capable of complete renunciation or be prepared to relinquish worldly things, but nobody would say he does not want happiness. The desire of your spiritual benefactors and that of yours is identical. They intend to endow you with the very things for which you are thirsting. There is no difference in that. But your and their paths of happiness diverge. You have visualised happiness in one direction while

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they show it in another. The fundamental difference lies in this. There is only one remedy for obliterating this difference and it is that you should think out whether the means that you have envisaged as the only proper means of gaining happiness and in whose pursuit you are entangled so much, have the inherent capacity to procure you happiness of an unadulterated, complete and abiding nature. Have you thought over the matter? It is apparent that you are toiling for it day and night. But are you not frittering away your energies thoughtlessly? You have been toiling for years at the rate of many hours per day, but can you say with the hand on your breast that you have gained peace?

If you cannot say, is it not necessary that you should retrace your steps and think of the means shown by the great seers? If a new path is to be shown to the world, it should be portrayed with the surroundings in which it is placed. It is a fact that happiness is wanted by all and not misery. It is only in search of happiness that you have come to Bombay thousands of miles away from your home and family. Is that less renunciation? Thus you too have the capacity for renunciation, only it is rooted in attachment and consequently it is not commendable. Renunciation which springs from attachment does not benefit but harms the soul. Our point is that you cannot be blamed for not striving for happiness. You wish for it. From that standpoint you are not unfit in any way. You have requisite worthiness. You have got desire, will for

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work and readiness for sacrifice. You are not even physically weak. Who will deny that you have undergone much hardship in quest of happiness? But the essential point for consideration is that despite all these endeavours, the fire of pain is not extinguished and wherever you go, you only add to this fire. But who pauses to investigate why this is so? All this discussion is meant to bring home to you the necessity of practising the means laid down by the seers for attaining happiness. Tell me, if despite so much labour and activity happiness has not been gained, what are the means for it? The great seers say after laborious search that they find happiness in the practice of Dharma and not in sin. But worldly beings will be convinced of it, only if they turn their experience to good account. If they think dispassionately over the labours for acquiring different ends, they will soon come to the conclusion that despite their intense longing and striving for happiness, they have not been able to acquire it. Our object in embracing asceticism is not to court misery. To forego the use of conveyance, to walk barefooted, bare-headed, all these hardships are meant for happiness, and not for misery. Whatever we suffer now physically is not for unhappiness. If you have found happiness in some other activity and can show it to us, we are ready to retrace our steps, otherwise you should retrace yours. Either change our direction or that of yours. If despite so much effort, you have not found happiness in the world, we boldly assert that we have well utilised our brains and have been wise enough

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in renouncing the world. If those who have not renounced the world have not profited by their worldly activities, it is not an offence but a duty to propagate our path of renunciation in the world. What is saintliness? It means renunciation of the ideas of 'mine' and 'thine' and to remain entirely engrossed in the thoughts of welfare of the soul. If we cannot scale the stately height of saintliness, we should not hold it to blame, but should blame ourselves for our imperfections. We should consider that we possess means of a high order, and it is our own fault that we do not exert ourselves to be worthy of them. True welfare lies in renouncing the world and in embracing the life of asceticism according to the teachings of the omniscient seers and in devoting ourselves heart and soul to that path.

All people ask for happiness, wish for it, yet every now and then, they ask themselves "What are the means of happiness?" One person says, "Happiness lies in amassing money." The second says, "Money I possess, but I have not a minute's rest." The third says, "Wealth I have, but no heir to inherit." The fourth says, "I have an heir, but he has gone mad." The ruler of a country says, "A rebellion has broken out in the state." He only knows his state of mind. You know yours. If happiness cannot be found in kingdom, power, wealth, prosperity, honour, fame etc., do you agree to dedicate yourselves to the guidance of scriptures? The scriptures point out that happiness lies in things quite different from those with which you in your imagination

associate it. Only when the old belief is annihilated and this new one is established in its stead, it is possible to rear a superstructure on it. When a new and different path is to be shown, the disadvantages of the old path should be laid bare in their stark nakedness. Not one man in the world possesses the type of happiness he is hankering after. A thing which gives felicity to one and causes pain to another cannot be a true means of happiness. The means of happiness should be a common denominator. What kind of happiness does the world desire? Unalloyed, complete, and everlasting. Tell me if this diagnosis is in any way faulty. You want such complete happiness whereafter not a vestige of pain or envy should be felt. But not a single object of the world has the power to give such happiness to the soul. We, therefore, advise those who are engrossed in worldly pleasures, who are intoxicated with powers and are steeped in materialism, to accept the life of religious asceticism. Even the big palaces and bungalows have to be left behind at one time or another. As a result of your attachment to these palatial bungalows, you will be dragged to places where these very bungalows will prick you like thorns. The objects of enjoyment of the world shock us to the very depth of our being. We, therefore, call you to come out renouncing all, lest the allurements of matter shatter all your high soaring ambitions of happiness. If anyone asks, "Why do you turn people beggars," the answer is that a beggar is he who whines for bread and supplicates the rich for favours. But one who stands

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upright in the majesty of his own self is not a beggar. Nothing will please us more than that you relinquish the things to which you are clinging. The things by which you are surrounded are false and the begetters of suffering. That is why we ask you to come out of the world. Rest assured, this sacred call is being sounded without any mental reservation.

That every living being thirsts for happiness is undeniable. We have seen that there was no happiness in worldly pleasures and prosperity and that unalloyed, complete and enduring happiness lay only in virtuous conduct and practice of Dharma. It has been further shown that misery was the result of sin and happiness that of Dharma. It remains for us now to consider the nature of Dharma.

The following verse puts in a nutshell the essence of Dharma as conceived by our ancient seers.

“श्रुयतां धर्मसर्वस्वं, श्रुत्वा चैवाव धार्यताम् ।

आत्मनः प्रतिकूलानि, परेषां न समाचरेत् ॥१॥”

“Listen to the full content of Dharma, and hearing it enshrine it in your heart. One should not do towards another, what is painful to one's own self.”

The above dictum represents Dharma in its highest form. But who can observe it completely? Not those who are burdened with the appendages of houses and bungalows. Those

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who cannot observe it completely should try to observe it to the extent of their capacities. What should be the ideal of those who observe Dharma only partially? Their ideal should be never to do anything which may harm any creature except where momentary pain is meant for ultimate good. It is the real good that ends in good. When you will decide to practise this Dharma fully, compulsory renunciation of property will be inevitable. It is your attachment for your material possessions which urge you to tell lies. Because you revel in these things, you have become cruel. So long as you are enmeshed in these entanglements, sin is inevitable. It will give us joy to find you rise above these entanglements and get rid of sin. But this condition will be reached only when you have enshrined the above dictum in your heart. When you will be imbued with the sentiment that "I should not do unto another that I dislike when it is done unto me" there will be nothing for you to take your stand except in saintliness, whose symbol is the soft broom stick such as I hold in my hand. We keep this broom for moving aside minute insects, which are invisible to the eye, for their protection. This act is called Ahimsa. Our Ahimsa (non-violence) is so minute as that, It is, however, necessary to bear in mind that the true concept of Ahimsa (non-violence) is quite different from what has become popular now-a-days among people who swear by it as a political shiboloth. One who is really non-violent does not crave for any material object. A man attached to worldly things cannot observe

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non-violence in its purest form. Real non-violence does not make a man mad after things which are not of the soul. In these days, violence often masquerades under the name of non-violence. Discrimination in this matter is very essential, lest we may become adherents of violence in the name of non-violence. It is, therefore, essential to follow the principle, "Do not do unto others what you would not like to be done unto you," which contains the very essence of Dharma in a nutshell. This doctrine can be properly followed only when life is lived according to the teachings of the Omniscient seers.

There are no two opinions that all men thirst for happiness and that they are unsparing in efforts for its attainment. Yet it is generally true that they are unhappy. It is indisputable that the happiness people hanker after is the fruit of Dharma and Dharma alone. This Dharma is summed up as "Do unto others what you like to be done unto you." To acquire this Dharma in life, three things are essential, which are indicated by a great seer in the following verse:—

“साधुसेवा सदा भक्त्या, मैत्री सत्त्वेषु भावतः।

आत्मीयग्रहमोक्षश्च, धर्महेतुप्रसाधनम् ॥२॥”

- (1) Devout and heartfelt daily service of saints.
- (2) Friendly feeling towards all creatures of the world without expecting reward and with a desire to do them good.
- (3) Annihilation of the sense of mineness in respect of ephemeral worldly things.

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These three are the means to attain the objective of the five-fold Dharma of Ahimsa etc., and therefore, they are the means of real happiness.

The first means of happiness is “साधु सेवा सदा भक्त्या ” i.e., readiness to serve saints with the fervour of the heart. A saint is he who is superior to others in virtue and not in age. Therefore, obedience to the precepts of those who are great by dint of virtue with singleminded devotion, is the first means of happiness in the world. A man who does not possess respect towards the virtuous, cannot be happy, for real happiness lies in the unfoldment of the virtues of the soul. Reverence towards the virtuous is the root and source from where develops the virtues. Consequently, unless people live their lives according to the precepts of the really virtuous, they will never be able to attain real happiness, though they may rack their brains for it.

Thus the first means of happiness is service of the Guru, which entitles one to the following three privileges :—

- (1) The benefit of hearing daily good discourses.
- (2) Sight of those who practise Dharma.
- (3) Cultivation of refined manners.

These three are great fruits of Sadhu Bhakti. A devotee of saints will have the benefit of always hearing from their lips very beneficial sermons, as a result of which he will naturally

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endeavour to escape from himsa, falsehood, stealing, sensuality and other sins which are the causes of suffering. If he cannot entirely give up sexual thought, he will at least control it. Such a man will gradually grow in virtues. Besides, he will have an opportunity to meet many noble souls, who gather before the saints and will come to learn good manners and politeness. If you know how to act properly, you will avoid wrong actions and right activities will follow as a matter of course. Wickedness will disappear and excellence will grow; sinful tendencies will be exterminated and the impressions of punya will awaken. The feeling for doing good will be aroused and the proneness to do wrong will be annihilated. The wicked desire of plundering others will stop and the generous urge for charity will awaken. Wicked conduct will be avoided,*temptation to abuse others will be overcome. All these are real, genuine and substantial means for gaining happiness. They will help one to acquire exquisite peace in this world and complete, enduring and unadulterated happiness in the end.

The second means of happiness is “ मैत्री सत्वेषु भावतः” which means cultivation of the feeling of friendship towards all creatures without any desire of self-interest, without any idea of a reward in return for obligation rendered. Such a noble sentiment naturally covers within its sweep all people irrespective of whether one is a relative or a stranger, a friend or foe, noble or ignoble, big or small. This virtue is the offspring of Sadhu Bhakti. It is true that there are

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very few people in the world who are imbued with this noble sentiment. Nevertheless, this is the ideal which all must try to reach. Such a feeling of friendship creates attachment that conduces to the good of all. It teaches one to wish for the good and happiness of even a treacherous enemy and one's own murderer.

According to this poet seer, such continuous feeling of friendship towards others awakes good sentiments in the soul and silences envy. A man who always wishes good to others experiences an inflow of good feelings, as a result of which envy burning in the heart is extinguished and the soul enjoys exquisite peace. Can one who bears no envy towards others maintain any imaginary fears? Thanks to this feeling, the Sadhus live joyfully, though they move about bareheaded and barefooted, renouncing everything. If this teaching is remembered in life and even partially incorporated into conduct, you have reaped a rich harvest in this human life. But the foundation of the two means mentioned above rests on the third.

The third means of happiness "आत्मीयग्रहमोक्षश्च" means annihilation of the feeling of mine-ness in respect of the ephemeral objects of the world. Family, prosperity, kingdom, palace, honour, pleasures—all these are transitory. They are not yours. You shall have to depart leaving them against your will and despite all your protests and remonstrations. Your entreaties out of attachment to your bungalow, parks, wife and children to keep you alive, will

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not avail. Consequently these worldly objects are not yours; they are all transient. The annihilation of the feeling of mineness in respect of these objects is called renunciation. The day this feeling of mineness towards objects which are not of the soul is annihilated, your heart will pour out in sympathy towards all creatures and in service to the Sadhus. Thereafter worries and sufferings will lose their sting for you. The news of the destruction of a house or death of a son, loss of wealth or of the means of food, will not perturb your equanimity. Consequently, the fruit of Sadhu Bhakti and cultivation of the true feeling of friendship is indicated as the third means to happiness which lies in the annihilation of the feeling of mineness in respect of all external and worldly objects.

Much spiritual benefit will accrue to you when you succeed in annihilating the feeling of attachment to worldly objects. With the annihilation of the feeling of mineness will be annihilated covetousness, which is the begetter of all forms of vice and the slayer of all virtues. Covetousness, lust and desires of various kinds engender every form of vice. Vices appear in proportion to the intensity of material desires. Sin increases with covetousness. The greater the lust, the greater the sin. The greater the desires, the more the vices. Does not your lust grow because you cannot get over the feeling of mineness with reference to material objects? Would you not admit that your ambition is to hold the world in fee! Where lust increases, vices grow and

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virtues begin to disappear. Lust is the generating mother of all vices. With the extinction of the feeling of mineness in respect of earthly objects, lust will be annihilated with the result that goodwill towards creatures and attachment to the company of saints would follow as a matter of course. The seers say that one who is free from the lust for earthly things, who cherishes good feelings towards all creatures of the world disinterestedly and who always devotes himself to the service of saints, is never unhappy. On the contrary, a man who is covetous, envious and moves in bad company is necessarily unhappy. Thousands of such unhappy souls are found today. But an instance of a man being miserable though possessed of these three virtues will be hard to find. We, therefore, exhort you to accept the path of saintliness. We commend this path to you because it exclusively leads to happiness. It is our earnest desire that you should embrace this path either completely or partially, or failing that at least develop a liking for it. When you develop a liking towards saintliness, all your strife will at once subside. But if you have no such capacity, you should not at least fail in doing homage to those who accept this path and in helping them in every way you can. Either you should become virtuous or at least respect the virtuous. Not to be virtuous on the one hand, and on the other to take up arms against those who are virtuous, is a sign of depravity. Not to become noble oneself and prevent others from attaining nobleness, not to nourish noble sentiments towards others, and

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withdraw help from the virtuous even where capacity permits it and oppose them for the sake of opposition are symptoms of a diseased and deplorable mentality. If such a disease prolongs its course and immediate remedies are not undertaken to check its progress, it will prove fatal to the spiritual life of the people. Therefore, beware before it is too late.

It should not be forgotten that the three means of happiness indicated above could be fully practised only when the life of religious asceticism, which is the genuine path of Swaraj i.e., freedom of the soul, is accepted as a living ideal. Rest assured only the sincere practice of these three means would give real peace to the soul in this life and enable it to get such materials in future as would free it from the contact of Karma, which is attached to it since beginningless Time and endow it with unalloyed, complete and everlasting happiness free from any spark of pain. In the pursuit of this path lies the fruition of human life endowed with privileges viz., birth in Arya land, Arya family and Arya caste. Consequently, the seers exhort us not to spare ourselves in renouncing sin and following Dharma, which is the real path to unalloyed bliss. Those who act contrary to this teaching reap misery, though their goal is happiness. Let all people be inclined to relinquish sin and follow Dharma and as a result obtain the imperishable beatitude of Moksa is our heartfelt blessing.

CHAPTER V.

THE WAY TO PEACE

It is an indisputable fact that all human beings abhor intranquility and desire and strive for peace. Yet, strangely enough, only a few are lucky enough to experience real peace in life. The crucial problem is "How can a man get peace unless he himself becomes an embodiment of peace?" There is also a saying "just as you sow, so you reap" attesting the same truth. You want peace but you so act that your actions beget discontentment which is the antithesis of peace. In this wise, no amount of labour will bring peace. It is a pity that a majority to-day do not properly understand the attributes of real peace. It is, therefore, essential to clarify what peace really means.

The great seers designate peace as that which helps the soul to attain eternal happiness. We wish to-day to refer to such peace as would effectively help the realisation of our objective peacefully. It is not the dead but the living peace that we desire. Rest assured, it is not possible to attain real peace till life becomes peaceful. That all are not votaries of peace in the world is a self-evident fact, otherwise, we will not find strife, discord and discontent stalking at every step. Deep down in every

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heart is found lurking at least a fraction of discontentment. The causes of such discontentment have to be explored and eradicated in order to make life really peaceful. To achieve the cherished goal, it is necessary to have a clear vision of its nature and its means and to concert measures to overcome the difficulties that hinder its realisation. The great seers say that if you desire peace, be at peace with yourself. Do not look to others how they are, but learn to examine your own self. If you are really at peace with yourself, you will automatically bring peace to others that are worthy. While indicating what peace is, the great sages have also pointed out the means to make life really peaceful. If these means are carefully studied and followed faithfully in life, the attainment of real peace is not an impossibility. The great teachers point out that for the attainment of real peace, the heart should be filled with the following universal prayer and that it should be lived in life.

“ शिवमस्तु सर्वे जगतः, परहितनिरता भवन्तु भूतगणाः ।

दोषाः प्रयान्तु नाशं, सर्वत्र सुखीभवतु लोकः ॥ १ ॥ ”

1. Let the choicest good bless the whole world.
2. Let all creatures of the world actively feel the urge to seek welfare of others.
3. Let all the faults of all beings be annihilated.
4. Let all people be blessed with happiness.

The seeker after peace should be imbued with this four-fold feeling. How noble is this feeling, which the great thinkers have set for the attain-

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ment of real peace ? It is essential that the heart should pulsate with the feeling which aims at the good of every being in the world, no matter whether one renders help or harm. This feeling is the sovereign remedy for making life peaceful. What is essential is that along with this feeling, the remaining three feelings should permeate the seeker after peace. The man whose heart is fully saturated with those four feelings can alone experience real peace.

To keep one's composure in the face of stormy opposition, harassment and assaults that ignorant folks might cause while one propagates and practises the above four feelings, is a distinguishing characteristic of the real seeker after peace. A man, who becomes fidgety and nervous under threats of harassment from ignorant folks and visualises his welfare in maintaining silence rather than in saying the truth on the right occasion, spoils his peace. It is not astonishing that a man who does not cherish at heart the welfare of all creatures, who does not wish within that all beings should act for the well-being of others and who is indifferent to the defects of others, does not understand what peace really is. There is no hope for our redemption, unless the means that would yield the sought for peace is acquired. But unhappily, the lovers of peace in this age hold fantastic views in that regard. The will to see others happy is daily deteriorating in them. The sight of a happy man startles another with the thought, "Why is this man happy and I am unhappy ?" But if a man in-

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stead of indulging in this vain thought, attempts to analyse and understand the causes both of happiness and misery and then shapes his conduct accordingly, peace will be his then and there. But this friend of ours is at once struck with envy and amazement as soon as he sees other fellows happy and says "Why the happy should not dole out a portion of their happiness to us? What right have they to enjoy happiness while we are miserable?" The baneful consequences of such thinking are that the control over one's own self is lost, and the bounds of considerate living are over-stepped. The conflagration of discontentment which is ablaze all around is but a manifestation of the impetuous play of such feelings working within. Only a fortunate few may be happy in an age dominated by such thoughts. This age boasts of a multitude of means; yet not a tittle of tranquillity is discernible. An instrument is that which accelerates and not that which retards our progress to the goal. This truth is being forgotten in this age to-day. It is necessary for people these days to remember that the real instrument should be an aid and not a burden to life. On deeper considerations, you will find that the present-day means are a burden and a botheration to life. Truly, how can we expect a man who has no anxiety for the welfare of his own soul to cherish the feeling for the welfare of the whole world and to entertain a prayerful wish that all beings may actively

pursue the welfare of others? When one is full of faults and indifferent towards their removal, how is one expected to entertain the feeling that the faults of mankind be exterminated? Besides, so long as the sinister thought—"why others are happy while I am miserable" pervades the heart, the feeling that "all creatures of the world be happy"—cannot but be a lispig expression.

Dharma (religion), Artha (Money), Kama (Pleasures) and Moksa (Liberation) are four kinds of purusharthas (ends) in life. The attainment or protection of any of the four is not possible except by endeavour. But tell me, for what end is the whole world striving? How many toil for money and for securing the pleasures of the senses? Most people have their misgivings about moksa. They doubt its very reality and consider it to be the object of fancy. In the absence of an ocular proof, they contend that moksa is merely a snare meant to catch the credulous. When such ideas are held about moksa, where is the scope for the desire to attain it? And when the desire for moksa is non-existent, how can there be a real longing for practising religion? Though from the standpoint of purushartha, all the four ends are equal in status, the liking of the world is mostly for securing money and objects that satisfy the senses. In other words, the greater portion of humanity is wasting the greater portion of its life in pursuit of pelf and sense-pleasures. But how long would these things stay with the soul? It is almost

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forgotten that one day they are to go. When the body is afflicted with an incurable disease, and the most eminent and highly paid doctors give up hopes, can heaps of money and other material objects give peace to the soul? No. Many say that in these days it is not possible to do without money and materials in this world and therefore the talk of renunciation is pure nonsense. This feeling has struck deep roots in this age. Those who talk of renunciation of material prosperity are considered as mad; but after intense and deep research, the great seers have asked "Even if the pecuniary and other resources be unlimited, the means to derive pleasures be plentiful, family servants and relatives are to be all there as desired—which of these means are going to give peace at the last moment?" It must be admitted that not one out of them possesses the potentiality to give peace. What help can all those render even if they are at your beck and call? What can be done when the body is agonised with pain? If at all, all these means and materials at that time will cause uneasiness. Which thing can give peace to the soul at that time? That is what we have got to consider.

Do not be misguided by the talks of philosophers, who are spiritually dry, that the soul is absolutely pure and untainted. Unless things are understood in their true perspective and relation, they are purely useless and harmful. It is necessary to understand when the soul is pure and of the status of God-head. If the soul is absolutely pure in the present, how is it imprisoned in the

putrid body? The impurities of the body in which it is encased are not unknown. The prison-house of the body is overflowing with secretions. It is thus evident that though the innate nature of the soul is pure, it is pent up as a prisoner in an unclean house. In the face of such a palpable proof, it is foolish to believe that the soul is absolutely pure in the condition in which it finds itself. It cannot be denied that the real nature of the soul is pure as crystal. But is it not also true that a crystal reflects the colours that lay around, may be, red, yellow or any other, and that its original white is for a while hidden?

To continue proclaiming purity of the crystal even while it is being covered with red, yellow, green and other coloured strings, is sheer hypocrisy. We must not shut our eyes to the realities of the situation. The analogy of the crystal with coloured strings is not on all fours with that of the soul associated with Karma. It is, however, meant by way of illustration. There is a greater difference still in the position of the soul burdened with Karma. The coloured strings are not fused with the crystal, whereas Karma is fused with the soul, similarly as fire is with iron. So long as such a union exists, the soul remains impure. When this union is terminated, the soul is able to gain its crystal purity. The gist of the lesson is that though the inherent nature of the soul is pure, it is crass ignorance to suggest and believe that it is pure in the present circumstances according to one's flight of

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fancy. The soul will never attain peace, until it is liberated from the taint of Karma. But even before this supreme end is accomplished, it will be able to realise unique peace, provided it realises its own dignity and cultivates tolerance. Peace reposes even in the gross matter of the world. Not even fire has power to disturb that peace. But such a lifeless peace is not our aim. We want living peace that springs from the development of the virtues of the soul. There are only two ways for the attainment of the peace of the soul. They are:—

1. To be entirely free from the contact of Karma fused with the soul;
2. and to continue pursuits that will help the soul in its fight to be free from the taint of Karma.

In other words, when you will be entirely free from the contact of Karma or will feel the urge for gaining such freedom, you will be able to realise that there is such a thing as peace in the world. The aforementioned four feelings inevitably arise in the heart of the man who is actuated by the feeling to free his soul entirely from the contact of Karma and to the extent to which these four feelings become keen, he experiences real peace.

He, who is overflowing with the above four feelings, always enjoys peace. As otherwise, tranquility is not a sort of juice that may be gulped down. How can he get peace, who has

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not cultivated the liberality of heart to bear the happiness of others?

The root cause of all the bustle and mischief evident everywhere in the world is the deterioration of the general urge to see or hear others happy. So long as such generosity is not acquired, attainment of real peace is not possible. How can a man get peace, so long as he is not able to tolerate others' happiness, or to feel respect for those that work for the welfare of others or is himself in the grip of vices? It is not unnatural that envy and other qualities should sprout, when wealth and enjoyment are the only objectives. So long as it is not possible for one to bear with equanimity others' wealth or happiness, the hope of peace is a chimera. How can the fire of intranquility burning in the heart of a man, who becomes uneasy at seeing others' happiness, be extinguished? How can the feeling for the welfare of the whole world germinate in the soul which is not able to tolerate others' happiness? How can a man who is not able to welcome others' welfare can at all cherish the feeling that all be interested in the welfare of others? How can a man who has the defect of not seeing others' happiness cherish the desire that the faults of all beings of the world be exterminated? Should a man become rooted in the self and should he relinquish bad habits, he has not to go to purchase or borrow peace from anybody. Peace always resides in the soul but one must know how to enjoy it. A man who burns within at seeing peace of others will

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never get peace. Not to bear with others' good is envy and envy is a vice. Such an envious soul is destined not to get peace not only in this life but also in infinite lives to come. Consequently, a seeker after peace should shed the vice of envy, and acquire the heartfelt wish that "all be happy."

Like envy, lust begets and aggravates intranquility. Lust is daily growing for want of control. As a result of such lust, necessities are multiplying, and when these remain unfulfilled, intranquility is begotten. But the lovers of peace of this age oppose and question the validity of the very principle that desires must be controlled. But the great seers preach that no good is served by having unnecessarily more desires. They point out that the augmentation of desires is another name of envy. They deny peace to themselves who deliberately multiply their desires. "I strove so hard but could not get the desired object" is an expression of intranquility and this intranquility worries man even while dying. No doubt the dying condition of a man, who is being drifted in the eddies and currents of lust, evokes compassion. But in such a condition he is stricken with pain through sheer discontentment and is not receptive to religion, however much we may wish it. Such a soul is stranger to peace not only through life but even at death. If you wish for peace, make your life peaceful. If life is to be made peaceful, it is necessary either to curb the seething and surging current of covetousness or entirely to

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change its direction. It is very difficult indeed to bridle all at once the feverish activities of the mind. To drift away in the whirlpool of desires, without the mind being controlled, is to court sure disaster. Only when the teachings of the great seers will be incorporated in life, the stormy currents and cross-currents of desires will automatically subside. If you are anxious to weave these teachings into the texture of life and keep them inviolate under all shocks of circumstance, then there is no alternative for you but to circumscribe life within your means.

Where lust is endless, the feeling for the welfare of all creatures cannot exist or expand. If we desire peace, we must give peace to the world. When peace is within us, we will discern peace in the outside world too. Face is reflected according to the type of the mirror. If the mirror is clean, the reflection would be clean. A spot in the face does not matter much, but that on the mirror makes all the difference. A spot in the face is capable of being immediately removed or washed away when seen in the mirror. But what will be the result when there is a spot on the mirror itself? The mirror will reflect a spot where there is none and in the attempt to remove it, you will only redden the skin, and create another where there is none. It is, therefore, necessary to keep the mirror clean. It is the mirror which gives you a certificate of O. K., while you go out well cleaned and dressed! Similarly, the instruments that help the soul to attain its purity should be immaculate. The seers

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have, therefore, indicated that real Dev, real Guru and real Religion must be pure instruments of aid. It is sheer foolishness to accept in this matter means that are impure, for they set us impure ideals. We must select right ideals and shape our conduct in consonance with those ideals. This process alone will enable us to purge the soul of its impurities. The imperishable treasure of peace is latent in the soul. You have not to go abegging for it. But the condition precedent to securing it is that you shall have to cultivate the requisite worthiness. So long as this worthiness is not acquired, peace cannot dawn. To wish for the welfare of the whole world, to wish that all people should remain engrossed in the welfare of others, to wish that faults of all people be eliminated—all these feelings are not hard to acquire. Yet why do not these feelings find faithful reflection in life? Our life must literally be immersed in the above four feelings. There is no alternative but to cultivate those feelings, if we wish to secure supreme joy and exquisite peace in life even before attaining actual salvation.

A seer has indicated the following four essential pre-requisites for acquiring the aforesaid four feelings. A seeker after the welfare of the soul shall have to keep them in mind and follow them in life.

“भजस्व मैत्रीं जगदर्क्षिराशिषु,

प्रमोदमात्मन् । गुणिषु त्वदोषतः ।

भवार्तिदीनेषु कृपारसं सदा,—

पुदासवृत्तिं खलु निर्गुणेष्वपि ॥ २ ॥”

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The seer enjoins on us to cultivate the feeling of friendship towards all creatures of the world, that of joy at the sight of the virtuous, that of compassion for creatures that helplessly go astray in this samsara and that of tolerance towards those that are devoid of virtues. This seer thus enjoins that one must harbour the feeling of friendliness towards all creatures of the world. He enjoins cultivation of the feeling that nobody is an enemy and that all are friends. "Who is a friend?"—is a crucial problem to-day. The words—father, mother, friend, etc., carry a deep significance. Who is reckoned as a friend to-day? He who accompanies us while we walk or are at tea, or are enjoying a drink or dinner or a cinema show or a drama and he who disperses after a hand-shake. But we do not refer to such a friendship. We mean friendship which has as its sole consideration the welfare of others. But such a feeling cannot be acquired without the purity of heart. A man with a pure heart is able to gain the desired benefit with a little effort. Once the heart is purified, virtues will automatically follow in quick succession. Where effort is needed is in attaining the purity of the heart. The greater the purity of the heart, the greater would be the peace derived. The soul who is striving after the purity of the heart, is able to obtain eternal peace in a short space of time.

There is an illustration in regard to the purity of the ground.

Once a king heard praises of the picture gallery of another king. He, thereupon, engaged

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two painters to paint pictures at a certain place. He divided the place into two parts and distributed them between the two.

After six months the king asked of both the painters, "Are the pictures ready?" The one replied in the affirmative while the other said "Your Highness! I have not yet touched my brush." This statement was a fact for he had employed all his time only in cleaning and polishing the ground.

The king says, "What did you do for all the six months?"

The painter says, "I show your Highness what exactly I have done."

The king went to see the picture gallery and he found that both the parts were painted.

The king says, "The pictures are painted. Why then do you say no?"

The painter drew a curtain midway and half the part appeared without pictures. The king was astonished. The painter said "The ground is so cleaned and polished that without having the trouble of painting it, the pictures opposite are reflected therein."

Similarly, if the heart is purified, virtues will automatically follow. Once the heart is filled with the inner urge (1) to wish for the welfare of the world, (2) to wish that all do remain engrossed in the welfare of others, (3) to wish that

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defects of all creatures of the world be eliminated and (4) to wish that all be happy, we have not got to go further for seeking virtues. If a liking is created for these four feelings and if they find a permanent abode in the heart, the virtues of forbearance, peace and tolerance will be automatically realised.

This seer enjoins on men to cultivate friendship and tolerance towards all creatures of the world. Friendship implies consideration for the welfare of others. To think of the welfare of others is real friendship. When friends gather together, do they think of controlling desires or of multiplying sins? To-day the situation is that four will gather together and disperse after talking of things, the memory of which will be worrying the mind the rest of time. Business, bungalows, motors, plays and unfulfilled desires will form the major topics for discussion for all the twenty-four hours. The thought to acquire what is seen in a play or a picture will haunt them. Everywhere is surging in the heart of man the sea of desire. These desires have made many men mad. Many have ruined their lives in the desire to possess what is seen on the screen or the stage.

To desire to acquire all that attracts one's mind is wilfully to bring about destruction of one's peace. Have you ever heard of anybody acquiring all the things in the world at a time? No. Because it is not possible.

A man once argued with a great sage "Things to be renounced should once be enjoyed. Real

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renunciation will sprout after the gratification of desires. Without that, renunciation will not endure."

The sage replied, "Supposing what you say is true, shall there be any limit to desires?"

Verily, there can be no limit to the desire for money and material objects. A man possessing a hundred craves for a thousand, another having a thousand thirsts for a lac, the third owning a lac hankers after a million, then a millionaire wishes to be a king, and a king longs to be an emperor and so on and so forth ad-infinity. There is thus no end to desire. Cupidity increases with gain. Where desires are endless, how can the doctrine that renunciation can be had only after enjoyment of desire hold good. Desires are fomented by what they feed upon, similarly as fire that is fanned by fuel and petrol. If fire were to be extinguished—it is water or dust and not fuel and petrol that are necessary. In case water or dust are not near at hand, the heap of logs should be separated. If this is done, fire will of itself be extinguished within the course of a few hours. Similarly, elimination of desires and not their satisfaction will be instrumental in extinguishing desires. Therefore, the drive of desire must be checked. To desire all materials of the world is to invite intranquility deliberately. It is the root cause of all the discord discernible in this age. Will you not admit it? The desire for acquisition of worldly objects is a sin. Absence of such desires constitutes a royal road to peace. How have immorality and other sins

been on the increase? They have grown on account of the decadence of the feeling—"I shall better subsist on a dry bread than commit immorality," with the result that, the desire for such useless' things' as tea, pan, cigarette, etc., has grown and a mentality has come to stay that there could be no harm in perpetrating immorality for acquiring those things. In this way things have progressed. To make two on the stake of one is considered business to-day. But is it not immoral? How is that speculation which is akin to gambling is ranked with business? In the present days, speculation is not despised, because all indulge in it. When all become speculators, who will complain? All sorts of people whether they have the means or not prefer to dabble in speculation. Blows will follow if you call their business speculation and designate the dealers as speculators. To what is due the mentality to speculate for five hundred when there are not even fifty in the pocket? It is due to endless desires and wrong sentiments. A man, who speculates for five hundred when there are hardly five in his pocket, is startled every now and then while thinking of the rates. The thought about rates and fluctuations constantly obsesses his mind. In speculative markets fluctuations are violent enough to upset anybody. If we ask of a speculator "What happened so soon?", he will be at a loss to give a straight reply. When the mind is unbalanced, he will engage an astrologer and pay him for predictions of *teji mandi* and *ank farak*. A man blinded by self-interest loses all sense of pro-

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portion. Some astrologers are so clever that out of the two hundred who approach them, they will give predictions of *teji* to a hundred and of *mandi* to the remaining hundred. A hundred are sure to call him clever. Astrologers get fools in plenty. This situation is the result of present day education, culture and reforms. In former times, even a little falsehood was abhorred as a falsehood, whereas in these days falsehood and immorality have become the common stock of men. Why this is so ? Because ignorance has increased and desires have become unlimited. The scriptures exhort that if you will not regulate your desires, there will be no peace either in life or at death. But the belief of the world to-day appears to be quite different. All thirst to acquire and possess a motor car.

It may be you may have not the capacity for complete renunciation. But will you not renounce to the extent needed for human life ? Is this human life meant for bustle ? What is it that makes human life high and noble ? How will you proceed without ascertaining the goal ? In matters of food, sleep, fear and sexuality, you are more degraded than animals. What is that due to ? Is it because you value self and pleasures more or because you value life more ? How is it possible for one who values human life as precious to procure time for being wasted over pursuits of money and materials and not for those of religion which leads to moksa ? This situation is due to the entertainment of false desires. How can there be peace where there

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is the tendency to usurp things belonging to others? Surely, an avaricious man neither lives happily nor dies happily. Even a rich man with a family entangled in the vortex of desires passes his life miserably. In such family surroundings, his end is equally miserable. At the time of death, all gather together to execute a will. Some one will hasten to lock up a safe—some other a room, and everybody will snatch away what comes to his hand. The nursing of this dying man would not be the care of the members of the family but of a couple of servants in attendance. The condition of those who find themselves in the overpowering grasp of greed is horrible to look at, when they are perched on the pedestal of wealth. Their two eyes would then become four; they would walk as if in air. They would change in manners, speech, behaviour, diet and drink. Greed makes them slaves instead of masters of their materials. Greatness lies in being a lord and not a slave of wealth acquired through punya. Life is being ruined to-day on account of material desires which keep on increasing as each day passes on. Is it that the house, family, money, bungalow, parks, senses and mind have a hold on you or that you have a hold on them? Have you ever thought of this? With the increase in wealth also has increased the desire to get more bungalows, to smoke more cigarettes, to see a still larger number of cinemas and plays, and as a result of all these desires the bonds of slavery are strengthened. The present-day discontentment originates from such desires. This

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is the root cause of the conflagration of discontentment which is visible everywhere.

When people meet now-a-days, they will enquire of business and trade. But nobody asks anything about the soul. When children return from foreign lands, parents ask, "Boy, what have you earned?" But nobody asks, "How much falsehood, immorality and fraud did you practise? How much time did you devote to the service of God, your Guru and Religion?" Nobody generally asks of these things. Everybody enquires of the body and nobody of religion. It is, however, your duty to tell those who may be talking of self-interest and material things that these talks are not material. It is the duty of real well-wishers to enquire about spiritual progress and not about material progress. These things shall have to be studied, if real peace is seriously desired. How can there be peace in life, without the heart being impregnated with these feelings? How was it that many great souls renounced the world leaving behind kingdoms, wealth, power and family? If you consider why even strong minded men renounced the world leaving behind wealth and prosperity, you will acquire peace in life even to-day. One may believe, if you say, you cannot do without tea, pan, cigarettes, plays and hotels. If you make the sum total of the amounts expended after tea and pan, it will be found that the expenditure incurred for one person will provide food for eight. It is a queer sort of mentality to protest against unemployment and starvation on the one

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hand and on the other to go on inflating unnecessary expenses instead of retrenching them. Why those who talk of working for the uplift of others should not work for the reforms, such as, to stop drinking of tea, eating of pan, smoking of cigarettes, seeing of cinemas and plays and visiting of places where worthless eatables and drinks are being served? Why should you have shoes worth five to fifteen rupees? If one sincerely attempts to refrain from extravagant and reckless living, peace will follow automatically. Talks of starvation in the land are generally indulged in by those who themselves live luxuriously. Is it ever considered how much is spent after luxuries and enjoyments? The belief is being propagated that the fatigue of a week cannot be got over without seeing a play or a cinema show once a week. Those who are against plays are dubbed as mad men. The play house is looked upon as a rest house. Calculate for a while the expenditure incurred for attending one play or one cinema show, and add to it besides the bills for tea, pan and cigarettes. Mouths of many are stuffed with pan even while sleeping at night. As they get up in the morning, their mouths would be emitting foul smell. How can there be peace with such an impure and degenerated life? Do not forget that you are a human being! Ponder over your condition for a little while! After having had your meals once, twice or thrice at home, why is it necessary for you to go outside for eating? Why should you eat anywhere and at any place? Do you think there will be a fresh stock of things in an hotel? Will

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not stale and rotten food be served there ? How have the diseases increased ? Though we accept that they represent the reaction of our sins, the things mentioned above cannot escape their share of the blame. At every fourth shop, there is a sign board announcing an L.M.&S., or an M.B.B.S., and at every house there is a patient. Which kind of people are needed to-day in the world ? Has litigation increased or decreased with the increase of lawyers ? Have you ever thought why diseases and litigation have increased despite the existence of doctors and lawyers ? How and when will a lawyer be able to maintain himself ? If and when there are at least fifty complainants in a year flocking to his office. Those lawyers whose only object is to eke out a living will say, "I am expert in law and pleading. Bring two witnesses who will speak as tutored and then I will win the case for you." Similar is the condition of doctors. How are we benefited by an increase in the number of such people ? Ponder over deeply about the kinds of people whose increase will benefit the world ! There has been an increase in the volume of trade, and in the number of factories, companies, lawyers, doctors, solicitors, barristers, etc. Marvellous increase, indeed, within the space of a hundred years ! But why is there so much discontentment despite this increase ? Where is the peace gone ? How can there be peace, so long as your activities are not well directed, your mind is left uncontrolled and your desires are not regulated ? The really compassionate will be pained to see the existing con-

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dition. The condition to-day is like keeping up the face red by a slap.

The condition of trades has undergone a mighty metamorphosis these days. They are violent price fluctuations. Moreover, such gigantic risks are undertaken that the position even of a millionaire would shake in a day, and if luck were against, he would be ruined by a single adverse stroke. What sort of a condition is this? Why live such a hazardous life? What objection can there be to earn little and spend little? Both the rich and the poor seem to be influenced by an identical mentality. Even the poorest will say, "Why should I not trade in a unit of 250 shares when a certain Sheth trades in 500?" But he will not look to his own capital and would like to brush his shoulders with his rich brother. In matters of charity, however, he would beat a retreat and say, "When a millionaire contributes only a small sum, how can I with a monthly pittance of fifty rupees contribute anything?" There are, thus, different standards for expenses in charity, in matters of religion, in business, in plays, cinemas and hotels. How is it possible to expect the feeling of friendship to exist amongst the rich and the poor in such circumstances? How can there be peace without the feeling of friendship for the welfare of others?

If you ponder over and incorporate in life what you listen to, you can derive a real benefit. Purity of the soul would follow, if you forsake what is wrong and accept what is right. All

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your suffering is the result of impurities. Disease will not be cured till the layers of sin with which the soul is laden are dissolved. Pain is bound to be felt in this process of ridding the soul of the burden of sin. There is no denying the fact that the soul is bound to continue to suffer till such time as it is under the influence of Karma. Let go the talks of conceit. Don't boast of the purity and omniscience of the soul in its present condition. Acquire and cultivate purity of the soul. Without purity and omniscience, don't go on shouting, "I am pure and know all." If the soul is absolutely pure, why is it so poor to-day? Why do you run after worldly affairs and money? Why are you forgetful of the sense of duty? Why not stop talking false things and refrain from pursuits that ruin human life? Think of sin as sin and refrain from the hypocritical talk of the purity of the soul in the present condition.

The great seers have enjoined on us that we should cherish the feeling of friendship towards all creatures. There should be ill-will towards none. This is the first step. You will not be able to step higher, unless you put your foot on this rung of the ladder. Without reaching this stage, the seers say, you will have to face ruin in the end, no matter what material progress you may have attained. Without the feeling of friendship, the remaining three feelings are incapable of being acquired. In the absence of these feelings, prosperity, even if it is acquired, will prove a calamity. Look to the

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countries which are far advanced in prosperity. A dog is shot down if it disturbs sleep with a bark. This is the fruit of prosperity. This sort of brutality towards beasts is copied also in India. A bark costs a dog its life for disturbing sleep. But what of the bustle of the tram, the motor and the bus that keep you waking? What takes a heavier toll of life, the canine tribe or the vehicles of your comfort which you consider to be the emblems of your civilisation? There is nothing to be surprised at, if in the absence of the feeling of friendship, wealth and power bring harmful consequences in the end like the flood of water, which if not well diverted into channels, breaks its way through mountains, carrying away along with it villages and towns, thus causing widespread havoc and devastation. What sort of a philosophy is that which raises no objection to killing many creatures, if that were necessary to save the life of one human being? What sort of a sentiment is it that there could be no objection in vivisection of life for scientific data? Why do you not experiment on your own life? Such an experiment would be rare even if it is meant to save the lives of many. You will not support that theory. Why then take the lives of poor creatures? In the absence of the feeling of friendship, there cannot be real humanness. Even the animals feed their young ones, protect them and look after them. They possess many commendable traits. Even when they are left at large, they return home, eat what is given to them and yield the expected return. What better en-

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dowments do you claim as a human being? In order to acquire the dignity and nobility worthy of the human being, it is necessary to cultivate the feeling of brotherhood towards all creatures of the world, as enjoined by the great sages. Don't forget that friendship involves consideration of the welfare of others. You should not think ill even of the enemy and the traducer. After all, how does it benefit us to think ill of the enemy? Evil thoughts pollute and ruin the soul and consequently, the seeker after peace must discard such thoughts and cultivate the feeling of friendship.

Let us now consider what the feeling of joy signifies. The feeling of joy postulates that one must rejoice at the virtues of all irrespective of distinction. But to-day it has become a fashion for an immoral fellow to criticise a sage. In such an environment you cannot expect the feeling of joy to grow. The ignoble people of this age will not spare a single good soul from being slandered. The feeling of joy cannot develop in an atmosphere where there is such profound lack of respect for virtue. The virtuous are ridiculed merely for the sake of earning cheap public applause. There cannot be the feeling of joy, where there is not the feeling to wish well of the world. The licentious of this age do not feel abashed to call those who become ascetics in childhood as fools; those in young age as impotent; and those at an advanced age as dejected and done-up souls. This is not all. The avaricious in order not to be known out for what they

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are, do not hesitate to stoop to underhand methods for spoiling the good name of their generous neighbour. Virtues are abhorred and a virulent propaganda is afoot to drag down the virtuous in public estimation. Immoral people who try to degrade the moral souls are numberless. Generally those who earn their livelihood by himsa, falsehood, stealth and fraud fulminate against pious saints.

If he who indulges in vile and wicked talks is called to silence, he will bow out without fear "Why should we not speak? The saints are a burden to the earth." There are many who speak in this strain. If we ask such a critic as to whether he spoke of saints after personal contact, he would at once take shelter under lame excuses, and admit that he spoke only on hearsay. Is this not deplorable? Verily, love for and devotion to virtue are difficult objects to attain in such a situation. The feeling of joy is as much necessary as is the feeling of friendship. He who wishes to attain the welfare of his soul should cultivate the feeling of joy at the sight of virtue, no matter who possesses it. But such a feeling of joy will not be had, until there is a passion for the acquisition of virtues and such an yearning for virtues will not sprout, until there is a real desire to achieve purification of the soul.

Now we come to the feeling of compassion. The heart should be tender through compassion towards all creatures helplessly wandering in the ocean of samsara. We should feel compassion for a soul who is subject to the tyranny

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of the senses and passions. This sort of compassion is of the noblest kind. What, after all, is the round of life? What is *samsara*? What constitutes real misery? What is real compassion? All these questions need to be considered. The dependence on the senses and passions is the root cause of all misery. A man who becomes free from the slavery of the senses and passions attains liberation in the end. That all may be rescued from the thralldom of the senses and passions and that all may endeavour to the best of their abilities for this end should be our heartfelt desire. If the true nature of this feeling is understood, you will realise whether misery awaits those that lead a pure and saintly life or those who lead only a worldly one.

Now we come to the fourth feeling, that of tolerance. We should be tolerant even towards those who are devoid of virtues. We should strive to improve the wicked and those that are devoid of virtues. If they improve, so far so good. If they do not, we should leave them to their fate and be tolerant to them.

When these four feelings are acquired, the feeling to wish welfare of all creatures will automatically grow. When that feeling is acquired, the feeling that all beings remain engrossed in the welfare of others will surge in the heart and real peace will pulsate through the body.

When these four feelings are acquired, the prayerful wish that the whole world should

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attain bliss will automatically arise. After it is acquired, the feeling "That all beings may actively work for the well-being of others," will automatically take shape and as a result thereof, the soul will be richly endowed with peace. The heart will then be imbued with the feelings "All the defects of others be annihilated and all creatures be happy." The soul will not then lose its serenity, no matter what hardships, adversity, worries and insults have to be borne in the propagation of those four feelings. Peace will radiate from him who has earned real peace. The apostles of such exquisite peace will exist so long as the religion of Lord Jina exists. The sun always keeps on rising even though it may not be pleasing to the owl. Good souls do exist and will still continue to exist, no matter whether their existence be an eye-sore to wrong doers. Good souls will not be cowed down by wicked persons, who are bent upon attacking and harming them and establishing their reign and powers by force and violence. One good soul lives fearlessly amidst numerous bad people, because it is his firm conviction that no ill can overtake him. If it does, inspite of the fact that he does not take any interest or part in the evil of others, he is ready to attribute it to the sins of past lives. King Bhartuhari, who had not found the right path and yet had developed a good mind, has identified his enemies with his guardsmen. The truth is "whence can we find such honorary workers to keep watch over us?" It may be that we may not be aware of our movements and whereabouts but these

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will not escape the ever watchful eyes of our enemies. Whatever be their motives, they at last serve us as our watchmen. Such gratuitous service which they render is exclusively for our benefit, though thereby they are inviting their own ruin.

To obtain peace, we should strive for the purification of the soul, for which purpose, it is necessary to curb the desires for material things of the world and to remain engrossed in the pursuits that promote one's spiritual good as well as that of others. That all may remain engrossed in the pursuits that help one's own spiritual good as well as that of others and attain real peace, is our heartfelt prayer.

CHAPTER VI.

WHITHER PROGRESS ?

In the present age, the word progress signifies advancement or prosperity. It is an undisputed fact that all human beings aspire for and strive after objects in which they have visualised their progress, advancement and prosperity. Progress is a matter of delight to all. None has a distaste for it. It is a common saying in the world that the work in which the mind, word and deed are welded into harmony invariably succeeds. Our experience also bears testimony that the mind, word and deed are working in unison for achieving progress. Yet it seems as if progress is merely nominal. Our object of to-day's discourse on "Whither Progress" is to think out why progress is not attained despite the conjoint working of the mind, word and deed in one and the same direction.

Progress is the cherished goal of humanity. However, it should be our primary consideration as to whether it is ever possible to achieve real progress, real advancement or real prosperity by directing the activities of the mind, speech and body in the direction in which the world is rushing headlong. If real progress, advancement or prosperity lies in the path madly pursued by the world, we have

This sermon was delivered at Devkaran Mansion, Bombay, on 18-12-1936.

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nothing to say but to wish you godspeed. But if you feel otherwise, it is your compelling duty to think of the right direction of real progress on which your heart is set.

In determining the path of progress, it is necessary beforehand to ascertain why progress is not discernible, despite the intense longing, unremitting toil and continuous pursuit of the world to the same end, and why on the contrary, it presents a spectacle wherein one is found revelling in pleasures and another shrieking with grief. A man in high joys to-day is found in deep sorrows to-morrow. This cannot be called real progress. Real progress is that which is durable, is not incomplete and after the attainment of which no anxiety or botheration subsists and whereafter nothing more remains to be desired. But that which comes and disappears, is irregular and in the presence of which anxiety continues, is not real progress. The ignorant may believe that to be progress, but the thoughtful will never accept such incomplete, evanescent and alloyed progress as real.

A human being is gifted with better powers of discernment than other creatures of the world. He is endowed with both the capacities and the faculties which other creatures are lacking in. Generally, man boasts of his superiority over other creatures. But a man who boasts of his greatness and yet lacks true discernment, displays vanity. Those, who run after perishable objects of the world and also visualise their advancement in the attainment of such things,

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are not really discerning, despite their boast of the power to discern. It matters little, if a man has not the capacity to discern. But those, however, who do not even relish talks which explain how to acquire and cultivate discernment, where lies real progress and what things are of the soul, are heading towards ruin, though they may be thinking that they are marching towards progress.

What a great misfortune it would be, if a man who believes himself to be superior to other creatures and has even the good fortune to enjoy human life for a number of years, should pass on to lower life in the end ? If creatures other than man sink into the lower life, they cannot be blamed. For, in their case, there is the extenuating circumstance that they lacked powers of discernment, requisite materials, and above all, requisite facilities for thinking, understanding and practising the same into conduct. But will it not be both surprising and unfortunate that man who prides himself as a human being, who enjoys life for a number of years, talks glibly of progress and regress, of higher and lower life, labours hard for the whole of his life for the attainment of the coveted progress, should court lower life in the end ?

To escape from such a misfortune, it is necessary to understand, listen to and ponder over what real progress is and what are the means to attain it. Knowledge of real progress and of the means to achieve it alone would help us to acquire real progress and avoid pitfalls.

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Will it not create a great furore, if it is alleged that a larger portion of the so-called educated, experienced, and clever persons do not know the A B C of real progress? They would protest that when they had learnt so much, read so much and seen so much, how could any one say that they did not know what progress was? Be that as it may, but that is the fact. If real progress is not attained by you till the end of life, it should be understood that you had no knowledge of real progress and of its means. Bodily progress and spiritual progress are two different things. Soul and body are two different entities. It is to be considered as to whether the development of the body and other outside materials can constitute real progress of the soul. Progress is that which ends all botheration, which is not intermittent and whereafter nothing more is left to be attained.

The conception that permanent happiness lay in the acquisition of materials which are inherently impermanent and perishable is false. The things in which the world has conjured up prosperity being by nature fleeting, prosperity of such things is also of the same ephemeral character. It is not real prosperity. Nor is it attained as fully as desired. The whole world strives for such happiness. But hardly a few are lucky enough to attain prosperity coveted by the world. Such prosperity even after attainment is not within our control. In which things has the world visualised happiness? In the acquisition of things as are desired. The world looks upon

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a man who owns big firms, bungalows and motors, who is blessed with children and grand-children, and who commands wide name and fame, as prosperous and happy in all respects. This is the definition of prosperity as visualised and understood by the world. If anybody says that such a man has not attained real progress and prosperity, the world will rail at him. The world will say, "What does he lack in?" He has got bungalows, parks, granaries brimming with corn, credit in the market, grand-children, health and wealth, what else do you want? He has got all the three things health, wealth and prosperity. If anyone says that such a man does not possess real prosperity, will not the present-day world call him a fool? But if the world pauses to think and uses its discerning powers thoughtfully, it will at once realise that this prosperity is not real but is perishable and lies outside our control.

A startling incident,* which happened a few days ago, has a great bearing on the subject. Some months back, a man regarding whose prosperity paeans of praise were being sung, whose might and majesty were the envy of many, whose abilities, wealth, luck and skill evoked such a high reputation that it was freely said that an emperor of such a type could hardly have graced the throne, has been forced to renounce his right to the same throne. What is the reason for such a happening? Have his abilities, intellect and faculties deteriorated? No. What is at the back

*This incident refers to the abdication of King Edward VIII (now known as the Duke of Windsor) of England, in the year 1936.

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of such a transformation ? This episode testifies to the fact that abilities, intellect, capacities are not useful in acquiring worldly prosperity, in preserving what is acquired and in enjoying what is preserved but something else has its share in shaping this end. If the intellectuals of to-day consider thoughtfully, what things play a part in the acquisition or loss of such prosperity, their belief of prosperity in such things will be exploded.

Such incidents provide rich pabulum for wholesome thought to the discerning people. Everybody will use this incident as it suits his purpose. Lovers who exalt love for woman above everything will quote this incident as an illustration of supreme sacrifice and fidelity in love. Those who uphold family conventions and traditions will contend that even in a modernised and progressive state, where new reforms are the order of the day, people have not lost respect for time-honoured customs and family traditions and a man who dares violate their hoary sanctity on the plea of following the dictates of conscience, has to forfeit his place, however high may be his station in life. In this wise, different persons will look at this incident from different standpoints according to their different temperaments. However, this incident should bring home to us the conviction that the conception of real prosperity in the acquisition of such materials is a delusion. An emperor, who, but a short while ago, had reached the pinnacle of worldly prosperity suffers such a mighty fall that the heart of the

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most stout hearted would quiver. Such an incident will affect different persons differently, but it is only natural that such an incident should set all athinking. Much literature is being written after this incident and much more will be written which those who will live will see. Everybody will comment on this incident according to his bent of mind. This incident will be viewed in different perspectives according to different categories of view. However, the essential point for consideration is that a man who never expected the throne got it, while the man who had it had to leave it. Have you ever given consideration to such a mighty metamorphosis ?

There are three main governing authorities in the world, viz., the authority of religion (Dharma), that of the State and that of Karma. But of the three sovereign ruling authorities, there will be many who will look defiantly at the authority of religion, because the authority of religion has no such protector or ruler or guardian who can punish its offenders. The mission of religion is to save but not to punish. It does not mean that it is so friendless that there is none to punish those who defy it. The point is that the function of religion by itself is to save. It is such a benevolent authority that it will save those who will seek its protection. So universal in scope and catholic in spirit it is that it will save anybody who seeks its protection from the harassment of both the authority of the state and that of Karma and will lift him to a place where there is unbounded

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freedom. It will look tolerantly even at its mocker, because in mocking at it a man injures his own good but not religion. The authority of religion simply means the good of others. Its work is to give protection to those who are persecuted by both the authority of the state and by that of Karma and to lift them to such stately heights where pain is unknown and infinite and everlasting bliss reigns. This is called real prosperity or progress. The mission of religion is to help its votary to attain such bliss. Consequently, if the authority of religion is disregarded, it hurts not religion but him who does it. Those who seek its protection attain incomparable and unparalleled prosperity. But who will seek its protection? Few heroic souls seek its protection. The ignorant people prate as they like against religion. For such people, there is no control like the control of the authority of the state. The world is really unrestrained in its unabashed defiance of the authority of religion.

Apparently, the authority of the state holds a great sway over the world. It has a direct and manifest control over the world. But despite such might and majesty of the state, there are people who know how to hoodwink its authority, and how to escape from its clutches despite warrants and pursuits of police. Withal, it is but true that there is not such an easy and apparent escape from the authority of the state as it is from that of religion.

But there is one authority whose imperious commands cannot be disobeyed. Even if the

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emperor of the world says, "I will not obey you," the authority of Karma says, "Though you may be above man-made law, you are not above my law. Whether you will accept it or not, you will not be able to escape from the inexorable working of my decrees. You may be ruling the destinies of millions, yet your own destiny is not beyond my control. You will not be able to conceal any guilt from me, nor be able to escape from punishment for the smallest guilt which nobody excepting yourself knows. If you wish to save yourself from my subjection, there is one authority whose protection you should seek. He who has sought the protection of the authority of religion is alone able to save himself from my rule. Otherwise even the emperor of the mightiest state cannot defy my jurisdiction, however galling he may feel it. He may enjoy, move about independently, sit on the throne and issue commands till my displeasure is not incurred. But once he falls from my favour, there is no power on earth which can save him from my rule. My pleasure will mean all prosperity but my displeasure will spell utter ruin." That is the authority of Karma.

An emperor, who sat on the throne some months before, had to leave it some few days back. The authority of Karma has played a prominent part in this stirring drama. History provides many instances of cruel, wicked and tyrannical kings who enjoyed kingships till their death. Instances are not wanting wherein saintliest of the kings had to abdicate their thrones

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for trivial reasons. Enjoyment of kingship, therefore, does not depend on the issue of innocence or guilt but on something else. It is the good grace of Karma that helps a man to hold the throne. Its displeasure means the loss of that precious possession. Consequently, we are not really prosperous so long as we are subject to the caprices of Karma, as the latter can mar our prosperity which is acquired after life-long labour in no time. We can fight against other authorities. It is possible to succeed against them. But here we are helpless. Even a multi-millionaire turns a beggar in no time, if he incurs the fury of Karma. None can say how and where his entire prosperity disappeared. There is no law that it can disappear gradually.

It has been shown above that the might of this authority of Karma was felt by an emperor some days back. The acquisition of the throne and its abdication were both the handiworks of this authority. The authority of Karma is all-pervading. The throne is intact but another has stepped in. The occupant has changed but the throne remains the same. What a horrible wicked deed had the former perpetrated? Have not more wicked kings been able to retain their thrones? But that question is beside the point. Such a deed in ordinary and humble families would not have brought such a catastrophic result. In ordinary families, there would be talks, negotiations and in this way some twelve months would pass away before final action. But in this case, it happened too sud-

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denly. Why? Say that the wheel of Karma turned.

On a closer consideration of this incident, you will find that worldly prosperity will last only till it pleases Karma. It cannot last a moment longer if Karma so wills. Your desire and efforts to keep it will not avail. If it remains, even its enjoyment is dependent on the authority of Karma. If that authority intervenes, you may look at your prosperity and burn within but you cannot enjoy it. To gain worldly prosperity, to retain it after it is acquired, and to enjoy it after it is retained—all this depends on the authority of Karma. Even if you are favoured by Karma, how long will your coveted prosperity be retained? At the most it will last till your last gasp. It will not accompany you after death. Even if it lasts till your death, you have to go leaving it behind. Is prosperity which is so uncontrollable, perishable and which lasts merely upto lifetime real prosperity? Neither its acquisition, nor its retention nor its enjoyment is a matter within your power. You may work yourself to death, yet it may not be had if you are so destined; however much you may strive to preserve it, it will certainly disappear if so decreed; however intensely you may wish to enjoy it, you will be denied that pleasure if fate has so conspired. You may look at it and burn your heart within and at last leave it at death. The world believes such prosperity as real prosperity. This prosperity is such that it confounds and worries its possessor, disappears anytime and

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even if it does not disappear, it has to be left behind. Even then he who basks in the good grace of Karma is only able to acquire, maintain and enjoy worldly prosperity during his lifetime.

Material prosperity carries in its womb the seed of its own dissolution. Many who became prosperous to-day got ruined to-morrow. At the most, it will last upto lifetime. But what after that ? The question of the future should always confront us. Do you not believe that you exist to-day and will continue to exist after this life ? We are here to-day, we were here before and will continue to be here, even when we will be considered dead by the world. If you have such faith in future life, it will be easy for you to determine as to whether prosperity visualised by the world is external or of the soul and whether such prosperity makes for real prosperity or veritable ruination of the soul.

If life met its final doom with the end of mortal duration, the acquisition of mere material prosperity by any means and at any price would be an irreproachable ideal. We might then have to compliment you for what you are doing and commend it to others. The duty would then devolve on us not only to preach to you how to develop your brains in those affairs and to teach you new schemes about the same for securing the good of the world in that direction, but also to encourage you to acquire those things at any cost and to advise you to become so clever as not to be detected in any guilt. But we will continue to live after death—it is from that

standpoint that the entire problem of prosperity is being considered. Those who from their very birth possess worldly prosperity of some kind, i.e., those who are born rich and whose prosperity has been preserved and augmented but not diminished are born with punya to that extent. But what of those who had nothing at birth, and who became rich afterwards—who plotted, robbed many, made many weep and committed many sins in the pursuit of wealth? What of those born rich who committed sins for preserving their wealth, for enjoying pleasures, and for satisfying their pride? What of the fewer who resorted to machinations for gaining wealth and then committed sins for preserving it and for enjoying it? If you believe in the dispensation of justice for all these deeds, think out whether all this is prosperity or ruin.

Do you not know how many times prosperity came and disappeared, how it came and how it disappeared, how you acted for gaining it and how you are acting for preserving it and enjoying it? Do you not know all these things? One may not know of the other—but everybody knows of himself. One is always conscious of the sins he has committed and is committing. If you know about yourself, think out in what place your prosperity will drag you after death. It is certain that we are going to live after death. We were here before death and we will continue to live thereafter. What happens by death? We change the outer physical encasement from one to another. But our physical form is not of our

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choosing but is subject to the authority of Karma. Not that every one is born according to his desire, but that he is compelled to be born. We are going to live after death. If death meant the final end of existence, laws would be considered as useless, because law as a rule punishes only the simple minded souls.

Does death here mean the final end of all existence ? If it were so, to learn to sin without entangling oneself in the clutches of the law would be considered a religion. It will not then be said that there is punishment for guilt. We will have to say that there is no punishment for guilt, except for him who does not know how to do it, how to avoid being caught, how to defend, and whose guilt is proved. Those who do not believe in future life will have to say that there is no punishment anywhere for guilt, which even though committed is not detected and which even if detected is not proved. Those who believe in future life cannot say that the guilty are invariably punished, because there are many who get scot free despite committing heinous crimes. If anybody wrongs you and if you cannot retaliate despite your best endeavours, you will say "You have escaped from me but your sins will not leave you." You cannot speak in that strain, if you do not believe in the authority of Karma and in life after death.

Whom does the law of the state punish ? Those who cannot defend and argue their case properly

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and whose guilt is proved. Is it not a fact that many guilty persons would consequently escape from punishment? The state authorities have no machinery to detect the sins of the mind and there are many who are not caught despite guilts of speech and body. Does that mean that there is no punishment for such guilts? If there is punishment, by which authority is it meted out? Have all guilty persons, big or small, suffered punishment or are they due to undergo any punishment? You think of your own self, as to whether you have suffered punishment for all the sins committed by you through your mind, speech and body. On mature reflection, you will also realise that even those who have suffered punishment for certain of their guilts have not in reality undergone punishment for all of their guilts. What is the maximum punishment that the state authority can inflict for any number of guilts and of the most heinous type? The state at the most has power only to take life for one crime, but what of other crimes? Have you really thought how many guilts does a man commit for committing one guilt? Think out how many sins does a man commit before and after one murder. If capital punishment is the punishment for one crime of murder, do you think that the punishment for other crimes disappears? How many guilts have you committed and are committing for acquiring, preserving and enjoying your visualised prosperity?

Is the prosperity of to-day tainted or untainted with guilt? If your prosperity is not sullied by

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guilt, it is a mighty blessing. But if it is so polluted, what will be your future? Can we call it prosperity or ruin which spells evil for the future? Further, it is not a matter within our power to acquire, to preserve and to enjoy this prosperity and it is definitely to be left behind. Even after wasting this whole life after such prosperity, you are going to live beyond. But in what condition? As a store-house of many guilts. You will carry with you a host of guilts. Have you decided how many to carry with you? Does it not mean that the retribution for your guilts is left over for the future life?

Question: Will not some good accompany us?

All are not so bad but even then what is the quantum of good? Not more than what good you have done will accompany you. Does it amount to as much as salt in flour? It is necessary to beware fully. Death is certain. For guilts which are committed but are not detected here and which you alone might be knowing, you will have to undergo punishment in future life. Did you then acquire prosperity or ruin here? Your coveted prosperity will remain behind and your guilts will surely accompany you. Will it not be then said that though you were born as a human being, though you prided yourself as being superior to and more discerning than other creatures and lived several years of this life, you attained at the end ruin in the hope of prosperity? If you do not wish to ruin your life, there is no alternative for you but to change your view of prosperity because sin is inherent and inevitable

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in the prosperity of worldly objects and further because it is such as tempts men to commit a series of guilts for acquiring, preserving and enjoying it. It is for this reason that worldly possessions (परिग्रह) are considered one of the chief five sins and non-possession through renunciation a virtue.

It is also worth considering as to whether those, who have acquired worldly prosperity at which you cast longing eyes, live peacefully in this life. Is a man who has roaring business, wide fame, grand children, motors and parks really at peace with himself ? A man who moves about in motor cars, puts on fineries, is respected by many people and has enough to eat and enjoy, is considered as happy by the present-day world. People look to the pomp and panoply of wealth but not to the imperceptible fire that consumes the heart of the rich of these days. If a man looks to that flame and ponders over calmly, he will find that there is nothing to envy about such prosperity; it is not worth having by begging because it is not attained; though it is not had, there is nothing to worry or to bother about it. But such considerations come to those only who see the fire burning in the hearts of the rich and think carefully.

The situation to-day is that with bigger business, there is greater botheration. A merchant carries a load of worries on his head. His condition can be easily visualised, if over and above the worries he carries, there are violent fluctuations in the market, if he has big dealings and heavy liabilities to meet with and rumours are

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set afloat by his enemies that the party has become shaky. A man may be rich but all the wealth may not be buried in the house; his monies may be invested in different ways. If in such circumstances, payment for settlement is due and creditors do not accept postponement, what would be the position of his heart and soul? And if he finds himself unable to cope with the liabilities, he will go on giving sweet replies to merchants and creditors and will scheme within as to how to keep to himself what he has with him even of others. His heart would thus get gradually hardened and without qualms of conscience, he would seek the protection of the law that would place him beyond the reach of his creditors. The description is not true in all cases, but the situation is fast deteriorating in this regard. If you consider this matter in all its bearings, you will feel that much is not lost in not having such riches. This would be understood, if deeply thought over. It is true that in not having riches, we may not have many material pleasures to enjoy, but at the same time we are not tormented by any gnawing anxiety. What is there in your coveted prosperity which can give peace to the soul? If you think carefully, you will realise that there is no real peace in having attachment to such prosperity. There is not anything therein which can give peace to the soul.

Even then, the pang of separation has to be endured at death. He alone understands the grief lacerating the heart, who has compulsorily

to part with all that is obtained and preserved, for which he had great fondness and attachment and to attain which he devoted himself heart and soul. The emperor is also reported to have cast a longing glance over the whole palace before leaving it after abdication. A similar fate awaits those who are entrapped in attachment to things at death. Who would not feel the bitterest pain while parting in life with things acquired through attachment and enjoyed for some time? It is more difficult to relinquish things in life than at death. "But yesterday, I was an Emperor and to-day none so poor as to do me reverence"—it is but natural to be a prey to such disquieting thoughts. Attachment lurking in the heart cannot but make a man restless at the right occasion. Despite manifest experience that worldly things create unrest and intranquility, the world is rushing headlong after them, believing that therein lay its prosperity. Is that prosperity, which does not procure solace but adds to our uneasiness, real prosperity? As a matter of fact, it is not real prosperity.

Does prosperity lie in contentment or discontentment? Even when acquired, there is always anxiety of its preservation and fear of its dissolution. Greed for its augmentation is already seated in the heart. In such a condition, it is not possible to have real peace. The acquisition of desired things in the world is considered synonymous with progress. This belief is deeply imbedded in the heart. My attempt is meant to raise a wall across that belief, so that from

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amongst the world which is rushing on after that path, those whom this appeal reaches might discard their belief of prosperity in the acquisition of things which are transitory and outside our control and strive to acquire that prosperity of the soul which is everlasting, inalienable, unalloyed and free from botheration. The belief of real prosperity in the material objects, which are fleeting and outside our control, has whetted the desire of the world so much so that it would not mind even subordination and salutations for acquiring them.

This greed has such a stranglehold over the heart that a man, if he has gained in business, comes prancing home, forgetting all the abuses, contempt and hard labour undergone. If anybody asks him "How you forgot all the troubles, abuses and contempts?" He would retort, "How do you call it labour? It is purshartha." But if in return for abuse, labour and contempt, he loses in business, his legs would shiver and he would talk of being ruined to death. What happened to his purshartha? It seems as if the world of to-day does not care for tranquility. Gratification of desire is all that matters to the world.

If we tell a man "My good fellow! remember what efforts you had to make and what hardships you had to suffer for acquiring these things and also consider that even after that the preservation and enjoyment of these things do not lie within your powers. Leave off all this botheration. Follow the ways which may give peace to the soul. No earthly object has power to give

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real peace." Many people to-day will mostly think that saints can afford these things. They have not a house in the city nor a farm in the countryside. But by such thoughts, they will kill whatever good effects are produced on the soul. What should we say to such people? How can external things procure peace? Is it not that a man owning great wealth and many firms even feels nervous, when there is a crisis in the market and creditors come rushing to him? At such a time, the believer of happiness in perishable objects would give vent to cries of grief and would feel that there is no happiness in such things. But once the crisis is tided over, he would be where he was.

The fact is that to acquire coveted prosperity does not lie within your powers. It is not the rule that it yields to efforts, nor is its preservation nor enjoyment a matter of your choice. It may disappear within the twinkling of an eye. Such is the nature of this prosperity and besides the evil accumulated in its pursuit has to be endured in the life hereafter. Even though the world may be ignorant of the sins which you commit by mind, word and body, they are not outside your knowledge. Have you ever thought what will be the result of all these things? How is it that a being who calls himself a human being can have no such thought? Do you not feel, as a result of all these considerations, that there is no real happiness in the things in which it is visualised? Do you not feel that the direction in which you are rushing is not the right direction? Even if

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worldly prosperity is acquired, enjoyed or preserved, it can give no peace here. On the contrary as a result of such prosperity, guilts are increasing and the soul is being laden with sins. How can we call such prosperity as real prosperity ?

You found a man who was on the pinnacle of world's progress tumbling down. The authority of Karma pushed him down. Would he ever have accepted the throne, if he knew beforehand his final fate ? It is difficult to imagine how deeply they are stung, who having once enjoyed prosperity, ownership and salutations of many, may be, for a few days, are constrained to serve at the behests of Karma. The lives of those who cannot forget the taste of power, prosperity and overlordship of a few days become miserable and are ruined. The pain even of a day resulting from attachment to lost things is greater than the happiness enjoyed from such things for many days. If a man has enjoyed the happiness of emperors for 15 days, and if it is lost on the sixteenth day, he will feel its loss so keenly that he will find it hard to reconcile himself with this position even for a day. Such people say that it would have been much better if such happiness had not fallen to their lot. Do you think your happiness will remain permanent ? If your punya be strong, it might remain till life but there is no alternative in leaving it behind after death. Have you no knowledge of the deeds committed by you in this life ? Think, what should be your fate in future life as a result of such deeds ?

When you find people in Bombay earning not more than a pittance of rupees fifty per month after years of labour, you call them foolish and unlucky creatures and lacking in ability. You say that they stay in Bombay since twenty-five years but cannot get a rupee more than fifty. They have no luck. We had come penniless in Bombay but within two years we have become lords. You call them unfortunate but have you ever thought of the misfortune you have engendered and are still engendering ? Will not the demerit, which has been and is being begotten here as a result of your mad pursuit after prosperity that is ephemeral and outside your control, accompany you in the future ? What will be your fate then ? Is it necessary to explain to you what horrible misdeeds people perpetrate in acquiring their coveted prosperity, how blind they become after it, how intoxicated they become with pride after its acquisition and in which condition they die at the end ? If you, therefore, ponder over wisely, you will understand that the load of sin which you are gathering here will accompany you in future life and if you get convinced of it, you will surely feel that real prosperity and its path are quite different things.

The world lies under the sway of the authority of Karma. You are not born in a certain village, in a certain house, to certain parents according to your sweet will but as determined by your Karma. What you have got and are getting now, what is being preserved and enjoyed, is being determined by the authority of Karma. The

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hidden hand of Karma lies behind. If this were not true, how could have emperorship slipped away overnight? What prosperity you have got is due to Karma; it stays because of its favour and it will be enjoyed only till its favour continues. There are many such people who have enough but cannot enjoy it. Only in case of very fortunate few, prosperity lasts till their lifetime, as otherwise a man has generally to see many ups and downs in life. Do not labour under the delusion that what you have got, is being got, preserved and enjoyed is due to your intellect, tact and cleverness. There are many who have great brains, tact, cleverness, and who despite committing horrible sins are seen begging for bread, and compared to them there are many of inferior calibre who enjoy kingships. The intellect, ability, skill and knowledge of the emperor have not evaporated in a day. All things are there as they were but he is not an emperor to-day. He was born in such a family that he became a direct heir to the throne. It was his punya that got him such a family. When that punya ended, he had to leave the throne despite his original intellect, tact and abilities. There might have been many more intelligent people in that land, but he whose punya was in the ascendant got the emperorship. When this is understood and discernment awakes within, there will not be that joy which is born of pride nor that violent grief which is born of blind attachment and, as a result, you will be able to enjoy peace. Even those who live in the world and cannot give up worldly ties can escape from such

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discontent and get more or less peace, if they accept the shelter of religion.

Religion teaches that to get all these things is the work of punya, to lose them all is the work of sin. Things are to be had if punya is strong and acquired things are lost if sin is in power. To visualise prosperity in such things, to dance with joy at their acquisition and to use fair or foul means for acquiring them is the way to ruin. It is religion which saves a man from perplexing worries and endows him with peace both in prosperity and adversity that alternates according to his good or bad Karma. It is religion that saves a man from pride and madness in times of prosperity and from imaginary worries and other sins in times of adversity.

To lose one's senses in times of prosperity which is acquired through the favour of Karma is a symptom of bad and not of good fortune. It is religion which teaches all these things and consequently the right course is to accept the shelter of religion. If you have no faith in these things, duty lies on you to convince us that prosperity is a matter of your choice and control. Following the great seers, I say that it does not rest with you to get all these things, to preserve them and to enjoy them. Let those who are bigoted enough to believe that to get, preserve and enjoy these things lies with them, declare it boldly. But that they will not dare, for they have seen richer and more prosperous persons brought to ruin. It is thus evident that to believe in and persevere for progress in material prosperity which is

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dependent on Karma is not the right path of real progress but is the road to the ruination of the soul. The world of to-day is rushing on the road to ruin, mistaking it to be the path of prosperity.

Now, it is your duty to consider as to when real prosperity is possible. For this purpose, you shall have to understand that body is not soul. Body and soul are two different entities. Soul was, is and will ever be. The infatuation for the body makes many people mad. But, however much we may try to preserve it, it is not ours. If body is not I, to whom does the body belong? Are the things which you are striving to acquire meant for the happiness of the body or of the soul? Of what use are the things which do not help but ruin the inmate of the body? Do you feel that all these things are not for happiness of the indwelling soul? Things which give happiness to the embodied soul are quite different. Even if a man has good health, abundant wealth, a large retinue of servants, over-brimming granaries, parks, motors, conveyances and bungalows, a single unpleasant news will suffice to upset him and as a result he will feel the transitoriness and emptiness of all mundane objects. Not only worldly materials but even the body is not of the soul. It is because happiness is visualised in these outside materials that the soul is being ruined.

There is an innate happiness in the soul. But so long as the soul is not freed from the encrustation of Karma, it is not able to attain its inherent and unalloyed happiness. If real pro-

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gress is to be attained, you shall have to strive to break the authority of Karma. The authority of Karma is never to be annihilated in the world but we should labour to get our soul outside its sway. For this purpose, what should we do? We should accept the shelter of the authority of religion, which, as indicated above, has power to save a man from the subjection of both the authority of the state and that of Karma and lead him to the pinnacle of progress. Consequently, the right direction of progress lies in accepting the authority of religion and real progress lies in freeing one's self absolutely from the shackles of Karma.

To recognise aright the direction of real progress is not enough. For coming to that path, it is necessary to understand that progress lies not in the acquisition but in the renunciation of things outside of the soul. For those who wish to be free from the contact of all external things, the seers propound the royal path of renunciation. But for those who lack the capacity for complete renunciation, the seers point out that the way to make good use of worldly possessions is the way to be free from their attachment and to come nearer to the path of renunciation. It should not be forgotten that even saints before they accept the path of renunciation are enjoined as a duty to arrange for the good use of the things they leave behind. Renunciation is thus a path par excellence both for turning into the best use the things that are renounced and for attaining real progress with alacrity. In the renunciation

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of worldly things lies the simplest path to progress. So long as worldly bonds are not broken, attainment of progress would be only nominal. How do you wish to attain progress? Does pleasure lie in parting company with family by death or in leaving it smilingly in life for the welfare of the soul?

Those who cannot renounce family and other external materials, will also be able to attain real progress, if they begin to make good use of their acquired prosperity. In fact when do you make good use of these things? When you feel that "material things are not mine, they are outside of me, they are only due to the favour of Karma and if I became engrossed, conceited and confounded in them, I will surely court ruin instead of prosperity." Unless you feel like that, it would not be possible to make use of worldly things in the excellent way indicated by the great seers. The urge to make good use of these things is aroused, when one acquires and cultivates the following four virtues, viz., generosity, chastity, abstinence from desire and good thinking. Just as these four virtues would begin developing, real progress would draw nearer.

Generosity does not mean merely giving of money. He is really generous, who cherishes the desire "I should take of none and that mine should come into the use of all. I do not want anything of others, but what belongs to me may come into the use of all." But such generosity will only be possible, when the belief of prosperity in worldly things is annihilated. It is not

possible that the real virtue of generosity will be kindled in the soul, so long as the belief of prosperity in the acquisition of material things is not shattered. A man who visualises prosperity in mundane things can never acquire generosity. He who believes that attachment to earthly things will spell ruin and cultivates the mentality to make good use of these things because of the lack of capacity to renounce them wholly, can be truly generous. Yet such a man must have faith within that real progress lies in being free from all external materials.

Generosity lies not only in giving but also in taking. A merchant who has the virtue of generosity would not like that his brother merchants should go empty handed. He will think, "I should have no place in a market, where I can only smile and hundreds of others have to weep." He would not like his neighbour to be in difficulties. He will not take anything of others by injustice, by doing injury to others or by placing others in hardships. He will prefer honest begging to dishonest occupation. He will not land others into difficulties for his sake, but if possible will try to lighten the burden of others.

Lord Mahavir in His previous birth of Nayasara has set us an example of a very noble kind of generosity. By the command of the king, Nayasara has gone to the forest to bring best kind of fragrant wood. The forest is frightful; the time is midnoon; delicious food is served by servants and Nayasara is also very hungry. At such a place and at such a time he thinks he should take his meals after offering it to a saint. Can a holy

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guest be found in a forest where armed men will not venture to stir out? But it is the innate virtue which engenders such a thought. Is it a small or an ordinary matter? To-day even in a city where a holy guest is present, does the thought occur to you to take meals after offering it to such a guest? But say, when there is no peace for taking meals, where is the scope for such a thought?

To maintain and develop the virtue of generosity, it is necessary to become moral in conduct. An immoral man can never be truly generous. Unless immorality is discarded and morality is practised, real generosity will not be possible. One who tries to recoil from immorality as far as possible and to advance as far as possible in morality can develop generosity of a very noble kind. What are considered as misdeeds in the world? It is an immoral deed to take the life of any creature. It is an immoral act to tell a lie. It is also an immoral act to take a thing belonging to somebody else without his permission. Sexual enjoyment is an immoral deed. And lust of worldly things is also an immoral deed. The virtue of generosity cannot develop amongst those who are immersed in and revel in such immoral deeds. Those who can relinquish entirely all the above immoral deeds can only be free from the bondage of the world. But even worldly people can partially forsake those immoral deeds. With renunciation of immorality, observance of morality is also essential for maintaining the virtue of generosity.

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✓ The third virtue is abstinence from desire. It means to remain contented with what is earned or obtained and to cultivate control over desires. Abstinence from desire only brings control. He who tries to control desires can only be really generous and morally upright in conduct. Will a man who has no control over his desires become generous or try to fill his own coffers? And when once the desire to augment one's coffers dominates life, will morality be preserved or shelved?

Do you think that those discontented like you can ever build temples on Mount Abu?

Question :—The people of those days had great wealth which precluded from the public gaze the dissatisfaction simmering in their hearts.

The question is why those who founded religious temples might not have been discontented. But the workmanship and the history of these temples provide ample testimony that such works would not be built except by those who are contented and generous in an ample measure. Minister Vagbhat under whose initiative and help extensive works and repairs of temples on Mount Abu were carried out gave twice the money as present to the man who gives him intimation of the fall of a temple than what he gave to the man who apprised him of its completion.

The question arises "How is it?" Minister Vagbhat says: "As the temple fell during my life, it is my good luck that I could get it rebuilt. But if it had fallen after my life, I would not have had that benefit."

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Minister Vaghbhat goes personally to Mount Abu and asks the workers for the cause of the fall of the temple. The workers say that the wind has got inside one wall of the temple and unless it is driven out, the temple will not stand.

Minister Vaghbhat asks the workers to get the wind out. The workers reply that there is a difficulty in so doing, because a belief persists in the domain of sculpture that the dynasty of one by whose orders the wind may be got out perishes. The dilemma arises as to whether to maintain the temple or the dynasty. The workers are in great worry. Minister Vaghbhat decides that it matters little if the dynasty does not last and orders the workers to get the wind out.

Think how much control Minister Vaghbhat had on his desires? What frantic efforts are made by people in this age to have a male issue! Morality and generosity if not based on abstinence from desire have no real value. Abstinence from desire should accompany moral conduct and generosity.

The fourth virtue is good thought—not to think of doing ill even to the enemy. The dominant thought should be for the good of one's own self and that of others.

Can a man who is generous, upright in character, above immorality, who strives for control over desires, and is always filled with good thoughts, be called prosperous or a man who madly pursues ephemeral worldly things and has no knowledge of the self be called prosperous?

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He is really prosperous in this world whose generosity, morality and abstinence from desire are born from the exclusive desire to attain the welfare of the soul and to end its subjection to the authority of Karma. Such a man will not commit guilt and sins but will try to develop the virtues of the soul as a result of which he will enjoy peace. He will be exquisitely happy in this world and his future life will be good because he desists from sin as far as possible in this life and is further atoning for the sins committed despite his best vigilance.

A man who has got these four virtues, viz., generosity, morality, abstinence from desire and good thought is prosperous in this life as well as in the life hereafter. He will experience peace in life and will not be worried at death. He will be cheerful even while dying. He has faith that he is going to a better place from here. The life of such a man is prosperous. On the contrary, he who remains entangled in the pursuits of the objects of the world, who believes things acquired due to punya as acquired through his intellect, experience and skill and who does not spare himself for acquiring, preserving and enjoying these things, ruins his life.

The present-day world is yearning for progress. All have a right to wish for and seek for progress. But in the name of progress, the world to-day is rushing towards ruin. In the pursuit of progress, worldly beings suffer tortures and pain here and besides accumulate evil for the future life. We, therefore, exhort you that when

THE RIGHT DIRECTION OF REAL PROGRESS

you have got such a precious human life, you should live in such a manner that your life may become entirely free from guilt and as a result you may get peace in this life and your progress may be easy and may come nearer the goal in the life beyond. With this end in view, if you renounce the world and exclusively strive for the prosperity of your soul, your salvation will be swift. But, if you cannot free yourself from the bondage of the world, you have also got another means to attain the prosperity of the soul. It lies in the cultivation of the virtues of generosity, morality, abstinence from desire and good thought. He who cultivates these four virtues in this life gets peace here and prepares the way for his prosperity in future life.

We believe that to be real prosperity which is not associated with any anxiety, which does not diminish after being attained, and whereafter nothing more remains to be desired. That all may acquire such prosperity and for this end turn to the path denoted by the great seers, is our sincerest good wish. Full prosperity is not possible till the soul has become free from the contact and contamination of Karma. To get such freedom, the shelter of religion is essential and inevitable.

Those who will accept the shelter of religion and be faithful to it, will certainly be free from the governance of Karma. Consequently, our sincerest good wish is that all may get the shelter of religion and be emancipated from the cramping and crippling influence of Karma. This is the path of true welfare and prosperity of all.

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